Sudharma Svāmī's

BHAGAVATĪ SŪTRA

Vol—I

(Śatakas 1-2)

Prakrit Text with English Translation and Notes based on the Commentary of Abhayadeva Sūri

by

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समणस्स अरहओ भगवओ महावीरस्स
पचसयाहिअ दुसहस्सपरिनिव्वाणमहोच्छववरिसे
एसो सव्वण्णुसमयगओ नाण विन्नाण-दसणस्स महण्णवो
अपुव्वनाणकोसो
जगओ सव्वकालियासेस विवुहजण हत्युप्पले
समप्पिओ महया सद्धाए भत्तिए य

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On the sacred occasion of the 2500th anniversary
of the Liberation of Śramana Bhagavān Mahāvīra,
this great Encyclopaedia
of Jaina Philosophy and Jaina Science
is being dedicated to
Men of Letters and Men of Sciences
in all Lands and for all Times
with deep respect and devotion.

PUBLISHER'S NOTE

The fifth Jaina *Āgama*, popularly called the *Bhagavatī Sūtra*, is an encyclopaedic work produced by the traditional Jaina scholarship which, because of its colossalness, is also called *Viāhapannatti*. Other titles by which the work is known are *Bhagavatī-Viyahapannatti*, *Vivahapannatti*, or simply *Pannatti*. The title *Bhagavati*, which perhaps arose later, is originally an adjective meaning 'holy', which is an honorific title to signify its importance. In the main, the text contains questions and answers, Mahāvira replying to the questions of his chief disciple Indrabhūti, but it also contains material in the form of dialogue legend (*itihāsa saṃvāda*). The *Sutra* gives a very good account of the life and work of Mahāvira, whose dissertations on *saṃsāra* and *karma*, on *niyativāda*, and many others, are worth noticing. The Fifteenth Book of the *Sūtra* contains legendary or semi historical material relating to Mahāvīra's life and his relation with some of his predecessors and contemporaries. The text makes frequent references and cross references to the *Pannavanā*, the *Jivābhigama*, the *Uvavayiya*, the *Rāyāpasenaiyya*, the *Nandi* and the *Āyaradasāo Sutras*.

The *Sūtra* in its present form has come down to us from *Vīra Samvat* 980 (approximately A. D. 553) according to the followers of Skandila, and from *Vira Samvat* 893 (A. D. 466) according to the followers of Nāgārjuna when the fourth and the last Jaina Council met at Valabhi in Saurastra under the Chairmanship of Devardhigani Kṣamāśramana. At this Council, not only this *Sūtra*, but all the Canonical texts that have come down to us in later period took shape. Abhayadeva Suri wrote a *Vṛtti* on the *Bhagavatī Sutra* in A. D. 1071. In his *Jina ratna koṣa*, H. D. Velankar mentions about 10 more commentaries on this *Sutra*.

Because of its enormity and complexity, even in the monastic order, the reading of the *Bhagavatī Sūtra* is usually permitted to those who are well advanced in age and learning. In recent

years, efforts have been made to bring it within easy reach of a wider section of readers, and versions in Hindi, some exhaustive and others in summary form, have made their appearance. Besides, some studies based on portions of this *Sūtra* have appeared in English language. This is a very timely move in the right direction. It indicates that an ever-increasing number of scholars are getting interested and involved in working on this *Sutra*. But so far, the complete text of the *Bhagavatī Sutra* has not been printed through the medium of English.

So when it came to our knowledge that Professor K. C. Lalwani who has already done some translation work on the Jaina Canons is working on the *Bhagavatī Sūtra*, we considered it worth our while to undertake its publication from our Research Centre. As both the parties readily agreed, the work of its production and publication in book form has been taken up by us to fit in with the very auspicious occasion of the 2500th *nirvāna* anniversary of Bhagavān Mahāvīra late next year. In view of the enormity of the work, however, we have decided to put up the first volume comprising the first two *Śatakas* of the original a little ahead of the anniversary date, but on no less an auspicious day than that of Mahāvira Jayantī of the year 1973. Meanwhile the work of translation of the remaining *Śataaks* of the *Sutra* and seeing it through the Press will continue apace.

TRANSLATOR'S FOREWORD

Tirthankara's words can be understood by one who is him self a master of supreme knowledge As the *Bhagavati Sutra* contains words that have been attributed to Śramana Bhagavan Mahāvira, the 24th and last Tirthankara of the Jainas, and preserved (recorded much later) by a line of spiritual teachers and monks starting with the great Sudharma who is accredited with its authorship, the implication of these words has not only been difficult to understand, but still more so to recommunicate through the medium of an alien tongue by one who claims no expertise for the job, and who, even otherwise, is no more than an ordinary human being And yet the task has been necessary, since, of late, some studies based on portions of this *Sutra* have started appearing, but, in view of their restricted scope, they focus attention to only a fraction of this great work, and may be misleading or misunderstood unless the whole work which, apart from depicting the life of Mahavira and his relationship with some of his predecessors and contemporaries, contains a lot in the form of *Sadhana, Caritra, Siddhanta, Anya tirthika Vijñana, Itihāsa, Darśana, Ganita, Kutuhala, Deva, Naraka, Anya jiva*, etc , etc , is presented through a convenient medium This is the principal justification for this effort The task has been undertaken in all humility in the fervent hope that, despite its many limitations and shortcomings which are perhaps inevitable in a single-handed work of this magnitude, this English version may open a new window on an encyclopaedia of the very best in Jaina scholarship, whose name has been known to many, though not many have really been attracted to it on account of an insurmountable linguistic barrier

The *Bhagavatī Sutra* has been a colossal work, bigger in size than all the remaining Jaina *Āgamas* taken together Scholars have expressed diverse opinions about it According to B C Law, the *Bhagavatī Sutra* is a "Jaina canonical mosaic of various texts". Winternitz has described it as "a motley mixture of ancient doctrines and traditions with numerous later additions". W. Schubring has compartmentalised the whole

Sūtra into several groups of 'uniform content'. These may be very important scholastic issues and are matters of opinion. For the purpose of present translation, however, the *Sūtra* has been taken in its entirety, and the translator has, at no stage, allowed himself to be swayed or swerved by scholastic opinions. The main job being to present the text through English medium, his supreme concern has been to accomplish this task, not even disturbing the form in which the *Sūtra* exists in the original Ardha-Māgadhi so far as possible, so that the reader may enjoy the spirit of the original through this English version. The reader is advised to wend through the text in this spirit and judge to what extent the work has been effective.

The *Bhagavatī Sūtra* contains 41 *Śatakas*, each comprising of 10 *Uddeśakas*, which for the present work have been called Books and Chapters respectively. The text, according to Law, follows "the *uddesa* and *niddesa* methods, the first implying the presentation of thesis and the second their elucidation." A *Śataka* starts with a couplet which gives in a precise form the contents of the 10 Chapters following, takes note of the time, place and occasion of the dialogue/discourse, mentions personalities taking part in it, and points to their inner cohesion, so that, it would appear, a single thread runs not only through the *Uddeśakas* making a *Śataka*, but also through the *Śatakas* themselves. Śramaṇa Bhagavān Mahāvīra apart, the most dominant personality in the *Sūtra* is Indrabhūti Gautama, the first Ganadhara of the Śramaṇa Bhagavān, a profound scholar and master of four types of knowledge. Indrabhūti asks questions in all humility and curiosity, while the Śramaṇa Bhagavān provides answers with extreme patience, affectionately addressing his dear disciple on each occasion as 'Goyama'. At times, other personalities have been brought in, for instance, Ārya Roha, Kālāsavesiyaputra who was a follower of Pārśva, the lay-followers at Tungikā, the celebrated Skandaka, in the present volume, and these have provided the much needed relief to the reader.

The standpoint of Jainism as presented in the *Bhagavatī Sūtra* is in no way different from that presented in other *Āgamas*. The fundamental principle of Jainism is *ahiṃsā*, and to get into its true spirit, one must have a complete understanding of the

karma theory which has been discussed at length in it Among the traditional scholars, the Jainas are credited with having taken a hylozoistic view of nature which means that there is nothing formed in the world of matter, that nothing exists in space and time, which is not some form of a living organism And it takes us further to believe, as has been done by Darwin for contemporary science, that all these organisms are in a process of development or evolution in their physical structures modes of generation, intake of food and drink, deportments behaviour, action, thought, ideas, knowledge, intelligence and the like The Jaina belief in the multiplicity of souls each one of which is endowed with a consciousness and is the master of his own actions, pious as well as impious, *karma* acquiring as well as *karma* exhausting, is unique in the sense that the soul has been accredited with, and recognised as, an active principle, and is not merely passive, as is presumed in some other Indian systems Another unique thing about the Jaina belief is that in it even though soul and matter transform and undergo change due to change in circumstances, both have an eternality because of which any idea of original creation or destruction is rendered completely nugatory The Jaina system necessitates a careful consideration of the cosmical, biological, embryological, physical, mental and moral positions of the soul in all parts of the Sphere This has been done in the *Bhagavati Sutra* in an exhaustive manner.

The translation of the work has been a surprisingly pleasant experience for the translator Three things that have, in particular, impressed him are its methodology, its terminology, and its illustrations Its methodology is scientific in so far as the term would convey anything in ancient times Illustrations of most difficult concepts have been taken from most commonplace things For instance, the cohesion of soul and matter is illustrated by the example of a leaky boat which is submerged at the bottom of water When laboratory tests were unknown, such commonplace examples made even the most difficult concepts easy for understanding The *Bhagavatī Sūtra* is rich in terminology a good part of which may be useful in the production of scientific treatises in the Indian languages

The *Bhagavatī Sūtra* has a philosophical content of a high degree but it has also many anticipations of modern science. To note one or two, there is a complete anticipation of the atomic theory in the *Sūtra*, as there is an exhaustive analysis of matter. There are many other things relevant to Mathematics, Physics, Cosmology, Biology, Astronomy, etc. But this rich treasure we left behind in the past and managed to forget all about it. For centuries, therefore, we did not know that we had had such a rich heritage. But thanks to the pioneering work of the western Orientalists and Indologists, Indology as a branch of knowledge has already carved a place for itself, and during the past half a century, even Jainology is striving hard to take shape. It is heartening that Jainology now attracts scholars all over the world, and important works on Jaina canonical texts are coming up very fast. But what has not happened is that we have not yet been able to pick up the thread from where we dropped it in the past and to give it a really 'big push'. Within a short time, the world at large, and this country in particular, is going to celebrate the 2500th anniversary of the *nirvāna* of Śramana Bhagavān Mahāvīra, and that would indeed be a great occasion for us to pick up the thread from where we dropped it and go further ahead. The *Bhagavati Sūtra* of the Jainas is not the only text of the kind that deals with science and philosophy. There are many others, mostly interlinked in kinship, the *Pannavanā*, the *Jivābhigama*, the *Uvavāi*, etc., which are deserving of our attention in matter of their re-presentation through a convenient medium. The present translation of the *Bhagavatī Sūtra* has been put up in the genuine expectation that in the next decade or so, Jaina scholarship will concentrate on translating all the important scientific works of the Jainas into English so that we, as well as scholars outside, may know where we really stand Once we are able to take stock of our position, it may perhaps be easy for us to break our age-old stagnation.

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श्रीभगवती-सूत्रम्

पढमो सतको

Book One

[obeisances[1]]

णमो अरहंताणं। णमो सिद्धाणं
णमो आयरियाणं। णमो उवज्झायाणं
णमो लोए सव्वसाहूणं
णमो बम्भीए लिवीए। णमो सुयस्स

Obeisance to the Victors.
Obeisance to the Liberated Souls.
Obeisance to the Preceptors.
Obeisance to the Teachers.
Obeisance to the Monks in all Spheres
Obeisance to the Brāhmī Script[2].
Obeisance to the Scriptures[3].

रायगिह चलण दुक्खे कखपओसे य पगइ पुढवीओ।
जावते णेरइए बाले गुइए य चलणाओ ॥

Rājagṛha, Movement (of *karma*), Suffering,
Karma deluding faith, Nature, Worlds, Distance,
Infernal beings, Fools, Weight, Movement again
(These are, in brief, the contents of what follows)

पढमो उद्देसो

Chapter One

तेण कालेण तेण समएण रायगिहे णाम णयरे होत्था। वण्णओ। तस्स ण रायगिहस्स णयरस्स बहिया उत्तरपुरत्थिमे दिसीभाए गुणसिलए णाम चेइए होत्था। सेणिए राया चिल्लणा देवी।

In that descension phase of the time-cycle, at that time, there was a city named Rājagṛha Description[4] Outside the border of that city, in the north-east direction, there was a *caitya* named Guṇaśilaka The ruling monarch was Śreṇika and his principal consort was Celanā

तेण कालेण तेण समएण समणे भगवं महावीरे आइगरे तित्थयरे सहसंबुद्धे पुरिसुत्तमे पुरिससीहे पुरिसवरपुंडरीए पुरिसवरगंधहत्थी लोगुत्तमे लोगणाहे लोगहिए लोगपईवे लोगपज्जोयगरे अभयदए चक्खुदए मग्गदए सरणदए बोहिदए धम्मदए धम्मदेसए धम्मणायगे धम्मसारही धम्मवरचाउरंतचक्कवट्टी अप्पडिहयवरणाणदंसणधरे वियट्टछउमे जिणे जाणए बुद्धे बोहए मुत्ते मोयए सव्वण्णू सव्वदरिसी सिवमयलमरुयमणंतमक्खयमव्वाबाहमपुणरावित्तिय सिद्धिगइणामधेयं ठाणं संपाविउकामे जाव समोसरणं। परिसा णिग्गया। धम्मो कहिओ। परिसा पडिगया।

In that phase of the time-cycle, at that time, the leading most among the *śramaṇas*[5], Lord Mahāvīra, arrived there. He was the fountain-head of religion, the organiser of the orders, self-enlightened, the best among men, the lion among men, the choicest lotus among men, the best elephant among men, the best in the world, the master of the world, the benefactor of the world, the beacon-light of the world, the glitter of the world, the eraser of fears, the opener of vision, the giver of path, of shelter, of enlightenment and of righteousness, the propounder, the leader and the chariot-driver of religion, the emperor ruling over four directions in matters spiritual,

the holder of unobstructed and best knowledge and faith, free from error, victor, omniscient, enlightened, the teacher of the doctrines, the liberated, the liberator, all knowing, all seeing, intent on attaining the sphere of the liberated souls[6], which is eternal, fixed, disease free, endless, non-exhausting, devoid of obstruction, and wherefrom there's no gliding back and forth till[7] the assembly of the great congregation People went out (to attend) The Lord delivered his sermon The assembly dispersed

तए णं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स जेट्ठे अंतेवासी इंदभूई णामं अणगारे गोयमसगुत्ते णं सत्तुस्सेहे समचउरंससंठाणसंठिए वज्जरिसहनारायसंघयणे कणयपुलयनिहसपम्हगोरे उग्गतवे दित्ततवे तत्ततवे महातवे ओराले घोरे घोरगुणे घोरतवस्सी घोरबंभचेरवासी उच्छूढसरीरे संखित्तविउलतेयलेस्से चोद्दसपुव्वी चउणाणोवगए सव्वक्खरसण्णिवाई समणस्स भगवओ महावीरस्स अदूरसामंते उड्ढंजाणू अहोसिरे झाणकोट्ठोवगए संजमेणं तवसा अप्पाणं भावेमाणे विहरइ।

In that period, at that time, Śramana Bhagavān Mahāvira had a senior-most disciple in a monk named Indrabhūti who had been born in the celebrated Gautama line His body was seven cubits in length and well balanced in structure[8] with joints set and rivetted in a particular form[9] The hue of his skin was golden, like a line of pure gold on a piece of black stone, or the pollens of the lotus Monk was he vigorous in penance, radiant in penance, glowing with penance great in penance[10], liberated was he, firm, meritorious, rooted in deep austerities, rigorously celibate, with body dedicated to a noble cause, with powerful and far-reaching fiery forces well controlled, the master of the fourteen *Pūrvas*[11], with four types of knowledge fully acquired[12], well versed in all letters Seated was he at that time neither very near nor very far[13] from Mahāvira with his knees erect and head bent, in a posture of meditation, profoundly inspiring his soul by restraint and penance

तए णं से भगवं गोयमे जायसड्ढे जायसंसए जायकोऊहल्ले उप्पण्णसड्ढे उप्पण्णसंसए उप्पण्णकोऊहल्ले संजायसड्ढे संजायसंसए संजायकोऊहल्ले

समुप्पण्णसड्ढे समुप्पण्णसंसए समुप्पण्णकोऊहल्ले उट्ठाए उट्ठेइ उट्ठाए उट्ठित्ता जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ उवागच्छित्ता समणं भगवं महावीरं तिक्खुत्तो आयाहिणपयाहिणं करेइ वंदइ णमंसइ वंदित्ता णमंसित्ता णच्चासण्णे णाइदूरे सुस्सूसमाणे णमंसमाणे अभिमुहे विणएणं पंजलिउडे पज्जुवासमाणे एवं वयासी।

Such Gautama with his reverence doubt and curiosity/enquiry enkindled[14], stood up at the place where he was seated, advanced towards Mahāvīra, encircled him thrice from the right-hand side and bowed his head[15], resumed his seat neither very near nor very far With a submissive mood to listen the master's words, paying obeisance, facing the master, with due humility[16] and with folded palms, adoring the master, he made the following submission:

[*nine questions on karma bondage*[17]]

प्रश्न १—से णूणं भंते! चलमाणे चलिए उदीरिज्जमाणे उदीरिए वेइज्जमाणे वेइए पहिज्जमाणे पहीणे छिज्जमाणे छिण्णे भिज्जमाणे भिण्णे डज्झमाणे दड्ढे मिज्जमाणे मडे णिज्जरिज्जमाणे णिज्जिण्णे ?

उत्तर १—हंता गोयमा! चलमाणे चलिए जाव णिज्जरिज्जमाणे णिज्जिण्णे।

Q 1. Thus verily, *Bhante*[18] is it proper to call moving as moved, fructifying as fructified, feeling as felt, separating as separated, cutting as cut, piercing as pierced, burning as burnt, dying as dead, and exhausting as exhausted[19] ?

A 1. Yes, Gautama, it is so, moving is moved and so on till exhausting is exhausted[20].

[*on import, sound and suggestions*]

प्रश्न २—एए णं भंते! णव पया किं एगट्ठा णाणाघोसा णाणावंजणा उदाहु णाणट्ठा णाणाघोसा णाणावंजणा ?

उत्तर २—गोयमा! चलमाणे चलिए उदीरिज्जमाणे उदीरिए वेइज्जमाणे वेइए पहिज्जमाणे पहीणे एए णं चत्तारि पया एगट्ठा णाणाघोसा णाणावंजणा

उप्पण्णपक्खस्स। छिज्जमाणे छिण्णे भिज्जमाणे भिण्णे दड्ढमाणे दड्ढे मिज्जमाणे मडे णिज्जरिज्जमाणे णिज्जिण्णे एए ण पच पया णाणट्ठा णाणावजणा विगयपक्खस्स।

Q 2 *Bhante* ! Do these nine terms have the same import with different sounds, and different suggestions ? Or, have they different imports different sounds, different suggestions ?

A 2 Gautama ! Moving as moved, fructifying as fructified, feeling as felt and separating as separated—these four pairs are, because of their being in a state of formation, (being moved up from a dormant state), of the same import, though of different sounds and different suggestions Cutting as cut, piercing as pierced, burning as burnt, dying as dead and exhausting as exhausted,—these five are, by virtue of their being in a state of exit, of different imports different sounds and different suggestions[21]

[*on the infernal beings—their life-span, respiration and intake*]

प्रश्न ३–णेरइयाण भते ! केवइयकाल ठिई पण्णत्ता ?

उत्तर ३–गोयमा ! जहण्णेण दसवाससहस्साइ उक्कोसेण तेत्तीस सागरोवमाइ ठिई पण्णत्ता।

प्रश्न ४–णेरइया ण भते ! केवइकालस्स आणमति वा पाणमति वा ऊससति वा णीससति वा ?

उत्तर ४–जहा ऊसासपए।

प्रश्न ५–णेरइया ण भते ! आहारट्ठी ?

उत्तर ५–जहा पण्णवणाए पढमए आहारुद्देसए तहा भाणियव्व।

गाहा

ठिई उस्सासाऽऽहारे किं वाऽऽहारेति सव्वओ वा वि।
कइभाग सव्वाणि व कीस व भुज्जो परिणमति॥

Q 3 *Bhante* ! How long is stated to be the life-span of infernal beings[22] ?

A 3 Gautama ! The minimum life-span of infernal beings is stated to be 10 000 years and the maximum 33 *sagaropamas*[23] ?

Q 4 *Bhante* ! What is the duration of the breathing activity, inhaling and exhaling breathing in and breathing out[24], of the infernal beings ?

A 4 Gautama ! The (answer is the) same as contained in the (seventh) chapter on 'Respiration in the *Pannavana Sūtra*[25]

Q 5 *Bhante* ! Are the infernal beings desirous of intake ?

A 5 It may be mentioned to be the same as stated in the (twenty eighth) chapter on 'Intake in the *Pannavana Sutra*[26]

Couplet Deserving of notice are
Life-span, respiration, intake
What comprises the intake,
If it s taken by all soul spaces
Portions or whole taken by them,
And the manner they transform
Matter so taken in[27]

[*more on intake*]

प्रश्न ६–णेरइयाण भंते ! पुव्वाहारिया पोग्गला परिणया ? आहारिया आहारिज्जमाणा पोग्गला परिणया ? अणाहारिया आहारिज्जस्समाणा पोग्गला परिणया ? अणाहारिया अणाहारिज्जस्समाणा पोग्गला परिणया ?

उत्तर ६–गोयमा ! णेरइयाण पुव्वाहारिया पोग्गला परिणया। आहारिया आहारिज्जमाणा पोग्गला परिणया परिणमंति य। अणाहारिया आहारिज्जस्समाणा पोग्गला णो परिणया परिणमिस्संति। अणाहारिया अणाहारिज्जस्समाणा पोग्गला णो परिणया णो परिणमिस्संति।

प्रश्न ७–णेरइयाण भंते ! पुव्वाहारिया पोग्गला चिया पुच्छा ?

उत्तर ७–जहा परिणया तहा चिया वि एव उवचिया वि उदीरिया वेइया णिज्जिण्णा।

गाहा

परिणया चिया य उवचिया उदीरिया वेइया य णिज्जिण्णा।
एक्केक्कम्मि पदम्मि चउव्विहा पोग्गला होंति॥

Q 6 *Bhante* ! For the infernal beings, did matter taken in the past transform ? Does matter taken now transform ? Does matter not taken in the past but likely to be taken hereafter transform ? Does matter not taken in the past, nor likely to be taken hereafter transform[28] ?

A 6 Gautama ! For the infernal beings, matter taken in the past has transformed, matter that's being taken now transforms , matter not taken in the past, but likely to be taken hereafter has not yet transformed , matter that was not taken in the past nor is likely to be taken hereafter did not and does not transform

Q 7 *Bhante* ! Do the infernal beings assimilate matter already taken ?

A 7 As stated of transformation so of assimilation, absorption, fructification, suffering and exhaustion[29]

Couplet Transformation, assimilation, absorption,
Fructification, suffering exhaustion—
Each item contains
Four questions and answers four

[*on the variety of intake*]

प्रश्न ८–णेरइयाण भंते ! कइविहा पोग्गला भिज्जति ?

उत्तर ८–गोयमा ! कम्मदव्ववग्गणमहिकिच्च दुविहा पोग्गला भिज्जति तजहा अणू चेव बायरा चेव।

प्रश्न ९–णेरइयाण भते ! कइविहा पोग्गला चिज्ज ति ?

उत्तर ९–गोयमा ! आहारदव्ववग्गणमहिकिच्च दुविहा पोग्गला चिज्जति तजहा अणू चेव बायरा चेव। एव उवचिज्जति।

प्रश्न १०–णेरइयाण भते ! कइविहा पोग्गले उदीरेंति ?

उत्तर १०–गोयमा ! कम्मदव्ववग्गणमहिकिच्च दुविहे पोग्गले उदीरेंति तजहा अणू चेव बायरा चेव। सेसा वि एव चेव भाणियव्वा वदेंति णिज्जरेंति। उव्वटिंसु उव्वट्टति उव्वटिस्सति। सकामिसु सकामेंति सकामिस्सति। णिहत्तिसु णिहत्तेंति णिहत्तिस्सति। णिकायिसु णिकायिति णिकायिस्सति। सव्वेसु वि कम्मदव्ववग्गणमहिकिच्च।

गाहा

मेदिय चिया उवचिया उदीरिया वेइया य णिज्जिण्णा।
उव्वट्टण सकामण णिहत्तण णिकायणे तिविहकालो ॥

Q 8 *Bhante* ! How many types of matter do the infernal beings separate ?

A 8 Gautama ! From the standpoint of the variety called *karmic*[30], two types are separated fine and coarse

Q 9 *Bhante* ! How many types of matter do the infernal beings assimilate ?

A 9 Gautama ! From the standpoint of the variety called 'intake', two types are assimilated fine and coarse (As of separation and assimilation), so also of absorption

Q 10 *Bhante* ! How many types of matter do the infernal beings cause to fructify ?

A 10 Gautama ! From the standpoint of matter of *karmic* variety, they cause fructification of two types They are fine and coarse The rest, feeling and exhausting need be

stated likewise (To be precise, the forms are): increased/decreased, increasing/decreasing, will increase/decrease, the effects, altered, altering will alter, piled, piling, will pile; cemented, cementing, will cement. For all these, *kārmic* matter, the distinction between fine and coarse needs be stated.

Couplet : Separation, assimilation, absorption,
Fructification, suffering, exhaustion,
Increase/decrease (of effect),
Alteration, piling, cementing,
Last four in all tenses, past, present and future[31].

[*on the timing of intake*]

प्रश्न ११–णेरइया णं भंते ! जे पोग्गले तेयाकम्मत्ताए गेण्हंति ते किं तीयकालसमए गेण्हंति ? पडुप्पण्णकालसमए गेण्हंति ? अणागयकालसमए गेण्हंति ?

उत्तर ११–गोयमा ! णो तीयकालसमए गेण्हंति। पडुप्पण्णकालसमए गेण्हंति। णो अणागयकालसमए गेण्हंति।

प्रश्न १२–णेरइया णं भंते ! जे पोग्गले तेयाकम्मत्ताए गहिए उदीरेंति ते किं तीयकालसमयगहिए पोग्गले उदीरेंति ? पडुप्पण्णकालसमयघेप्पमाणे पोग्गले उदीरेंति ? गहणसमयपुरक्खडे पोग्गले उदीरेंति ?

उत्तर १२–गोयमा ! अईयकालसमयगहिए पोग्गले उदीरेंति णो पडुप्पण्णकालसमयघेप्पमाणे पोग्गले उदीरेंति णो गहणसमयपुरक्खडे पोग्गले उदीरेंति। एवं वेदेंति णिज्जरेंति।

Q 11. *Bhante* ! As to the intake of matter in the form of calory and *kārman* by the infernal beings, did they do so in the past time-period ? Do they do so in the present time-period ? Or, will they do so in the future time-period ?

A. 11. Gautama ! They did not take them in the past time-period, nor will they take them in the future time-period; they do so in the present time-period.

Q. 12. *Bhante*! Matter in the form of calory and *kārmaṇ* which the infernal beings cause to germinate,—were they acquired in the past time-period ? Are they acquired in the present time-period ? Will they be acquired in the future time-period ?

A. 12. Gautama ! They cause germination of matter in the form of calory and *kārmaṇ* which they acquired in the past time-period, but they do not do so with matter that is being acquired in the present time-period, nor do they do so with that which will be acquired in the future time-period. As has been stated about intake, so about suffering and exhaustion

[*on karma bondage*]

प्रश्न १३–णेरइयाण भंते! जीवाओ किं चलियं कम्मं बंधंति? अचलियं कम्मं बंधंति?

उत्तर १३–गोयमा! णो चलियं कम्मं बंधंति। अचलियं कम्मं बंधंति।

प्रश्न १४–णेरइया णं भंते! जीवाओ किं चलियं कम्मं उदीरेंति? अचलियं कम्मं उदीरेंति?

उत्तर १४—गोयमा! णो चलियं कम्मं उदीरेंति। अचलियं कम्मं उदीरेंति। एवं वेदेंति उयट्टेंति संकामेंति णिहत्तेंति णिकायिंति सव्वेसु अचलियं णो चलियं।

प्रश्न १५–णेरइया णं भंते! जीवाओ किं चलियं कम्मं णिज्जरेंति? अचलियं कम्मं णिज्जरेंति?

उत्तर १५–गोयमा! चलियं कम्मं णिज्जरेंति णो अचलियं कम्मं णिज्जरेंति।

गाहा

बंधोदय वेदोयट्ट संकमे तह णिहत्तण णिकाये।
अचलियं कम्मं तु ए भवे चलियं जीवाओ णिज्जरए॥

Q. 13. *Bhante*! Do the infernal beings bind (themselves with)

karma which is itself in the process of moving out, or which is still dormant ?

A 13 Gautama ! They do not bind (themselves with) *karma* which is itself in the process of moving out, they do so with *karma* which is still dormant

Q 14 *Bhante* ! Do the infernal beings cause fructification of *karma* which is itself in the process of moving out or which is still dormant ?

A 14 Gautama ! They cause fructification of *karma* which is still dormant and is not itself in the process of moving out And likewise do they suffer from alter intensify change the order of pile up and cement in all cases dormant *karma* and not the one which is itself moving out

Q 15 *Bhante* ! Do the infernal beings exhaust *karma* which is itself in the process of moving out or which is still dormant ?

A 15 Gautama ! The infernal beings exhaust *karma* which is itself in the process of moving out not *karma* which is still dormant

Couplet Bondage fructification suffering
Intensification ordering piling cementing —
These are relevant to dormant *karma*
Only exhaustion applies to the moving out

[*on the asurakumāras*]

प्रश्न १६–असुरकुमाराणं भंते ! केवइयं कालं ठिई पण्णत्ता ?

उत्तर १६–गोयमा ! जहन्नेणं दसवाससहस्साइं उक्कोसेणं साइरेगं सागरोवमं ।

प्रश्न १७–असुरकुमाराणं भंते ! केवइयकालस्स आणमंति वा पाणमंति वा ?

उत्तर १७–गोयमा ! जहण्णेण सत्तण्ह थोवाण उक्कोसेण साइरेगस्स पक्खस्स आणमति वा पाणमति वा।

प्रश्न १८–असुरकुमारा ण भंते ! आहारट्ठी ?

उत्तर १८–हंता आहारट्ठी।

प्रश्न १९–असुरकुमाराण भंते ! केवइकालस्स आहारट्ठे समुप्पज्जइ ?

उत्तर १९–गोयमा ! असुरकुमाराण दुविहे आहारे पण्णत्ते। तंजहा आभोगणिव्वत्तिए अणाभोगणिव्वत्तिए। तत्थ ण जे से अणाभोग णिव्वत्तिए से अणुसमय अविरहिए आहारट्ठे समुप्पज्जई तत्थ ण जे से आभोगणिव्वत्तिए से जहण्णेण चउत्थभत्तस्स उक्कोसेण साइरेगस्स वास सहस्सस्स आहारट्ठे समुप्पज्जइ।

प्रश्न २०–असुरकुमारा ण भंते ! किं आहार आहारेंति ?

उत्तर २०–गोयमा ! दव्वओ अणंतपएसियाइं दव्वाइं खित्तकालभाव पण्णवणागमेण । सेस जहा णेरइयाण जाव।

प्रश्न २१–ते ण तेसिं पोग्गला कीसत्ताए भुज्जो भुज्जो परिणमंति ?

उत्तर २१–गोयमा ! सोइंदियत्ताए जाव फासिंदियत्ताए सुरूवत्ताए सुवण्णत्ताए इट्ठत्ताए इच्छियत्ताए भिज्जियत्ताए उड्ढत्ताए णो अहत्ताए सुहत्ताए णो दुहत्ताए भुज्जो भुज्जो परिणमंति।

प्रश्न २२–असुरकुमाराण पुव्वाहारिया पोग्गला परिणया ?

उत्तर २२–असुरकुमाराभिलावे जहा णेरइयाण जाव.. णो अचलिय कम्मं णिज्जरेंति।

Q. 16. *Bhante*! How long is stated to be the life-span of the Asurakumāras ?

A. 16. Gautama! Minimum 10,000 years, and maximum slightly more than a *sāgaropama*.

Q 17 *Bhante* ! What's the duration of the breathing activity, inhaling and exhaling of the Asurakumaras ?

A 17 Gautama ! Minimum duration of breathing activity is seven *stokas* and maximum slightly more than a *pakṣa*[32]

Q 18 *Bhante* ! Are the Asurakumaras keen for intake ?

A 18 Yes they are so

Q 19 *Bhante* ! After what time gap do they feel the desire for intake ?

A 19 Gautama ! Their intake is stated to be of two types They are conscious and unconscious Of these unconscious intake is incessant and takes place every moment but the desire for conscious intake grows after a minimum gap of a full fast day losing in all four meals[33] and a maximum gap of slightly more than 1 000 years

Q 20 *Bhante* ! What's the sort of intake by the Asurakumaras ?

A 20 Gautama ! From the standpoint of substance (they take) substances consisting of infinite spaces , from the standpoint of time place and modification (it is to be understood to be the same) as stated (in the twenty eighth chapter) in the *Pannavana Sutra* The rest as with the infernal beings

Q 21 In what form does matter taken in by the Asurakumāras transform again and again ?

A 21 Gautama ! It transforms again and again into organs of hearing vision smell taste and touch It transforms into forms which have beauty complexion superiority agreeableness attractiveness stature pleasantness and into forms conducive to happiness but never to degradation and misery

Q 22 Does matter taken by the Asurakumāras in the past transform ?

A.22. (In the above discussion) substitute 'Asurakumāras' for 'infernal beings', and the rest is identical...till exhaust not *karma* which is still dormant.

[*on the nāgakumāras*]

प्रश्न २३–णागकुमाराणं भंते ! केवइयं कालं ठिई पण्णत्ता ?

उत्तर २३–गोयमा ! जहण्णेणं दसवाससहस्साइं उक्कोसेणं देसूणाइं दो पलिओवमाइं।

प्रश्न २४–णागकुमाराणं भंते ! केवइयकालस्स आणमंति वा पाणमंति वा ऊससंति वा णीससंति वा ?

उत्तर २४–गोयमा ! जहण्णेणं सत्तण्हं थोवाणं उक्कोसेणं मुहुत्तपुहुत्तस्स आणमंति वा पाणमंति वा ऊससंति वा णीससंति वा।

प्रश्न २५–णागकुमाराणं भंते ! आहारट्ठी ?

उत्तर २५–हंता आहारट्ठी।

प्रश्न २६–णागकुमाराणं भंते ! केवइयकालस्स आहारट्ठे समुप्पज्जइ ?

उत्तर २६–गोयमा ! णागकुमाराणं दुविहे आहारे पण्णत्ते तंजहा आभोगणिव्वत्तिए अणाभोगणिव्वत्तिए य। तत्थ णं जे से अणाभोगणिव्वत्तिए से अणुसमयं अविरहिए आहारट्ठे समुप्पज्जइ। तत्थ णं जे से आभोगणिव्वत्तिए से जहण्णेणं चउत्थभत्तस्स उक्कोसेणं दिवसपुहुत्तस्स आहारट्ठे समुप्पज्जइ। सेसं जहा असुरकुमाराणं जाव ..चलियं कम्मं णिज्जरेंति णो अचलियं कम्मं णिज्जरेंति। एवं सुवण्णकुमाराण वि जाव थणियकुमाराणंति।

Q. 23. *Bhante*! How long is stated to be the life-span of the Nāgakumāras ?

A. 23. Gautama! Minimum 10,000 years, and maximum slightly less than two *palyopamas*.

Q 24 *Bhante* ! What's the duration of the breathing activity, inhaling and exhaling of the Nagakumāras ?

A 24 Gautama ! Minimum duration of breathing activity—inhaling and exhaling is seven *stokas*, and maximum something like two to nine 48 minute durations

Q 25 *Bhante* ! Are the Nagakumāras keen for intake ?

A 25 Yes, they are so

Q 26 *Bhante* ! After what time-gap do they feel the desire for intake ?

A 26 Gautama ! Their intake is stated to be of two types They are conscious and unconscious Of these, unconscious intake is incessant and takes place every moment, but the desire for conscious intake grows after a minimum gap of a four meal losing full fast day and a maximum gap of two to nine days The rest is as with the Asurakumaras, till they exhaust *karma* which is itself in the process of moving out not *karma* which is still dormant And that too of the Suvarnakumaras till the Stanitakumāras[34]

[*on the earth bodies, etc*]

प्रश्न २७–पुढवीकाइयाण भंते ! केइय काल ठिई पण्णता ?

उत्तर २७–गोयमा ! जहण्णेण अतोमुहुत्त उक्कोसेण बावीस वाससहस्साइ।

प्रश्न २८–पुढवीकाइया ण भंते ! केवइकालस्स आणमति वा पाणमति वा ऊससति वा णीससति वा ?

उत्तर २८–गोयमा ! वेमायाए आणमति वा ४।

प्रश्न २९–पुढवीकाइया ण भते ! आहारट्ठी ?

उत्तर २९–हता आहारट्ठी।

प्रश्न ३०–पुढवीकाइयाण केवइकालस्स आहारट्ठे समुप्पज्जइ ?

उत्तर ३०–गोयमा ! अणुसमय अविरहिए आहारट्ठे समुप्पज्जइ।

प्रश्न ३१–पुढवीकाइया कि आहार आहारति ?

उत्तर ३१–गोयमा ! दव्वओ जहा णेरइयाण जाव णिव्वाघाएण छद्दिसि वाघाय पडुच्च सिय तिदिसि सिय चउद्दिसि सिय पचदिसि। वण्णओ काल-नील-पीय-लोहिय-हालिद्द-सुक्किलाण। गधओ सुब्भिगधाइ २। रसओ तित्ताइ ५। फासओ कक्खडाइ ८। सेस तहेव णाणत्त।

प्रश्न ३२–कइभाग आहारेंति कइभाग फासाइति ?

उत्तर ३२–गोयमा ! असखिज्जभाग आहारेंति अणतभाग फासाइति।

प्रश्न ३३–तेसि पोग्गला कीसत्ताए भुज्जो भुज्जो परिणमति ?

उत्तर ३३–गोयमा ! फासिंदिय वेमायत्ताए भुज्जो भुज्जो परिणमति। सेस जहा णेरइयाण जाव . णो अचलिय कम्म णिज्जरति एव जाव .. वणस्सइकाइयाण णवर ठिइ वण्णेयव्वा जा जस्स। उस्सासो वेमायाए।

Q 27. *Bhante* ! How long is stated to be the life-span of the earth-bodies ?

A. 27. Gautama ! Minimum a 48-minute span and maximum 22,000 years[35].

Q. 28. *Bhante* ! What's the duration of the breathing activity, inhaling and exhaling, of the earth-bodies ?

A. 28. Gautama ! No fixed gap for breathing. (It's indeterminate.)

Q. 29. *Bhante* ! Are the earth-bodies keen for intake ?

A. 29. Yes, they are so.

Q 30. *Bhante* ! After what time-gap do they feel the desire for intake ?

A 30 Gautama! Every moment and incessantly is the desire for intake generated

Q 31 *Bhante!* What comprises the intake of the earth-bodies ?

A 31 Gautama! From the standpoint of substance, as with the infernal beings, till from six directions in case of no obstruction, but in case of obstruction, sometimes from three directions, sometimes from four and sometimes from five From the standpoint of colour dark, blue, yellow, red, ternaric and white, from that of odour of good odour and bad, from that of taste pungent, etc, all the five; from that of touch rough, etc, all the eight The rest as stated before, with some difference

Q 32 What portion they take in and what portion they touch ?

A 32 Gautama! Countless portions they take in and infinite portions they touch

Q 33 In what form does matter taken in by the earth-bodies transform again and again ?

A 33 Gautama! It transforms again and again into organs of touch, but not always The rest as with the infernal beings till exhaust not *karma* which is still dormant[36] and (this of all one-organ beings) till flora bodies, with this exception that their respective life-span should be stated in each case[37]. Respiration is indeterminate

[*on the two-organ beings*]

३४–बेइंदियाण ठिई भाणियव्वा उस्सासो वेमायाए।

प्रश्न ३५–बेइंदियाण आहारे पुच्छा ?

उत्तर ३५–अणाभोग णिव्वत्तिए तहेव तत्थ ण जे से आभोगणिव्वत्तिए

से ण असखेज्जसमइए अतोमुहुत्तिए वेमायाए आहारट्ठे समुप्पज्जइ। सेस तहेव जाव अणतभाग आसायति।

प्रश्न ३६–बेइदियाण भते! जे पोग्गले आहारत्ताए गिण्हति ते किं सव्वे आहारति णो सव्वे आहारति ?

उत्तर ३६–गोयमा! बेइदियाण दुविहे आहारे पण्णत्ते तजहा लोमाहारे पक्खेवाहारे। जे पोग्गले लोमाहारत्ताए गिण्हति ते सव्वे अपरिसेसिए आहारेंति। जे पक्खेवाहारत्ताए गिण्हति तेसिं ण पोग्गलाण असखेज्जइभाग आहारेंति अणेगाइ च ण भागसहस्साइ अणासाइज्जमाणाइ अफासाइज्जमाणाइ विद्धस आगच्छति।

प्रश्न ३७–एएसि ण भते! पोग्गलाण अणासाइज्जमाणाण अफासाइज्जमाणाण कयरे कयरेहिंतो अप्पा वा बहुया वा तुल्ला वा विसेसाहिया वा ?

उत्तर ३७–गोयमा! सव्वत्थोवा पोग्गला अणासाइज्जमाणा अफासाइज्जमाणा अणतगुणा।

प्रश्न ३८–बेइदियाण भते! जे पोग्गले आहारत्ताए गिण्हति ते ण तेसिं पोग्गला कीसत्ताए भुज्जो भुज्जो परिणमति ?

उत्तर ३८–गोयमा! जिब्भिदिय-फासिदियवेमायत्ताए भुज्जो भुज्जो परिणमति।

प्रश्न ३९–बेइदियाण भते! पुव्वाहारिया पोग्गला परिणया ?

उत्तर ३९–तहेव जाव णो अचलिय कम्म णिज्जरेंति।

34 Life-span of two-organ beings needs be stated[38] and also the indeterminateness of their breathing activity

Q. 35. And what of intake by the two-organ beings ?

A 35 Their unconscious intake is as stated before, but as to conscious intake, it takes place indeterminately within a 48-minute length of time over a limitless time span. The rest as before, till the tasting of an infinite portion

Q. 36. *Bhante* ! Of matter taken by the two-organ beings,—do they eat it all, or, do they eat not all ?

A. 36. Gautama ! Matter taken in by the two-organ beings may be eaten in either of the two ways, which are pore-eating and morsel-eating. Matter accepted for pore-eating is eaten in its entirety without remnant, but of that accepted for morsel-eating, innumerable particles are absorbed and many times more than that are lost without taste and without touch

Q 37. *Bhante* ! Of matter not tasted, not touched, which are less and which are more, or are they equal, or in some varying quantity ?

A. 37. Gautama ! Matter particles not tasted are few, those not touched are infinite-times more.

Q 38. *Bhante* ! In what form does matter taken in by the two-organ beings transform again and again ?

A 38. Gautama ! It transforms again and again into the organs of taste and touch.

Q. 39. *Bhante* ! Matter taken by the two-organ beings in the past,—did it transform ?

A 39. As stated before, till exhaust not *karma* which is still dormant.

[*on the three- and four-organ beings*]

४०–तेइंदिय चउरिंदियाणं णाणत्तं ठिइए जाव अणेगाइं च णं भागसहस्साइं अणाघाइज्जमाणाइं अणासाइज्जमाणाइं अफासाइज्जमाणाइं विद्धंसं आगच्छंति।

प्रश्न ४१–एएसि णं भंते ! पोग्गलाणं अणाघाइज्जमाणाणं अणासाइज्जमाणाणं अफासाइज्जमाणाणं पुच्छा ?

उत्तर ४१—गायमा! सव्वत्थोवा पाग्गला अणाधाइज्जमाणा अणासाइज्जमाणा अणंतगुणा अफासाइज्जमाणा अणंतगुणा।

तइंदियाणं घाणिंदिय जिब्भिंदिय-फासिंदियवेमायाए भुज्जो भुज्जो परिणमंति। चउरिंदियाणं चक्खिंदिय घाणिंदिय जिब्भिंदिय फासिंदियत्ताए भुज्जो भुज्जो परिणमंति।

40 There's difference in the life-span of the three- and four organ being[39], till innumerable particles of matter are absorbed and many times more than that are lost without taste and without touch

Q 41 *Bhante*! What of matter particles not smelt, not tasted, not touched ?

A 41 Gautama! Matter particles not smelt are less in number, matter particles not tasted are infinite times more and (so also are) infinite times more matter particles not touched

Intake by the three organ beings by the organs of smell, taste and touch transform again and again but in an indeterminate way Intake by the four organ beings by the organs of sight, smell taste and touch transform again and again but in an indeterminate way

[*on non human beings with five-organs and on human beings*]

४२—पंचिंदिय तिरिक्खजोणियाणं ठिई भणिऊण उस्सासो वेमायाए। आहारो अणाभोगणिव्वत्तिओ अणुसमय अविरहिओ। आभोगणिव्वत्तिओ जहण्णेण अंतोमुहुत्तस्स उक्कोसेण छट्ठभत्तस्स। सेस जहा चउरिंदियाणं जाव णो अचलियं कम्मं णिज्जरेंति।

४३—एवं मणुस्साण वि। णवरं आभोगणिव्वत्तिए जहण्णेणं अंतोमुहुत्तं उक्कोसेण अट्ठमभत्तस्स। सोइंदिय ५ वेमायत्ताए भुज्जो भुज्जो परिणमंति सेसं जहा तहेव जाव णिज्जरेंति।

42 Necessary to note is the life-span of the five-organ non human beings[40], and their breathing activity which

is indeterminate Their unconscious intake takes place incessantly and over time without a gap For conscious intake, the minimum time-gap is one 48-minute period and the maximum is two full-fast days missing in all six meals The rest as with the four-organ beings, till exhaust not *karma* which is still dormant

43 Description applies to men with this difference that their conscious intake has a gap varying between one 48-minute period for the minimum and three full fast days missing in all eight meals for the maximum Intake by the five-organ beings transform again and again but in an indeterminate way into organs of audition, vision smell taste and touch, and the rest as before till exhaust not *karma* which is still dormant

[*on celestial beings*]

४४–वाणमतराण ठिईए णाणत्त अवसेस जहा णागकुमाराण।

४५–एव जोइसियाण वि णवर उस्सासो जहण्णेण मुहुत्तपुहुत्तस्स उक्कोसेण वि मुहुत्तपुहुत्तस्स। आहारो जहण्णेण दिवसपुहुत्तस्स उक्कोसेण वि दिवसपुहुत्तस्स । सेस तहेव।

४६–वेमाणियाण ठिई भाणियव्वा ओहिया। उस्सासो जहण्णेण मुहुत्तपुहुत्तस्स उक्कोसेण तेत्तीसाए पक्खाण । आहारो आभोगणिव्वत्तिओ जहण्णेण दिवसपुहुत्तस्स उक्कोसेण तेत्तीसाए वाससहस्साण । सेस चलियाइ तहेव जाव णिज्जरेंति।

44 There is difference in the life span of the Vānavyantaras[41], the rest as with the Nāgakumāras

45 So of the Jyotiskas[42], with the difference that their breathing activity has a gap whose minimum is two to nine 48-minutes and so is the maximum i e, two to nine 48-minutes Intake has a gap varying between two to nine days for the minimum as well as for the maximum The rest as before

46 The life-span of the Vaimānikas may be stated to be one *audhika*, i e, from one *palyopama* to 33 *sagaropamas* Their

respiration has a minimum gap of two to nine 48-minutes and maximum of 33 *pakṣas* Their intake has a minimum gap of two to nine days and the maximum gap of 33,000 years The rest as before till exhaust not *karma* which is still dormant.

[*on harm to self, to others, to both, to none*]

प्रश्न ४७–जीवा ण भते ! कि आयारभा परारभा तदुभयारभा अणारभा ?

उत्तर ४७–गोयमा ! अत्थेगइया जीवा आयारभा वि परारभा वि तदुभयारभा वि णो अणारभा। अत्थेगइया जीवा णो आयारभा णो परारभा णो तदुभयारभा अणारभा।

प्रश्न ४८–से केणट्ठेण भते ! एव वुच्चइ—अत्थेगइया जीवा आयारभा वि एव पडिउच्चारेयव्व ?

उत्तर ४८–गोयमा ! जीवा दुविहा पण्णत्ता तजहा–ससारसमावण्णगा य असंसारसमावण्णगा य। तत्थ ण जे ते असंसारसमावण्णगा ते ण सिद्धा। सिद्धा ण णो आयारभा णो परारभा णो तदुभयारभा अणारभा। तत्थ ण जे ते ससारसमावण्णगा ते दुविहा पण्णत्ता तजहा—सजया य असजया य। तत्थ ण जे ते सजया ते दुविहा पण्णत्ता तजहा—पमत्तसजया य अप्पमत्तसजया य। तत्थ ण जे ते अप्पमत्तसजया ते ण णो आयारभा णो परारभा णो तदुभयारभा अणारभा। तत्थ ण जे ते पमत्तसजया ते सुह जोग पडुच्च णो आयारभा णो परारभा णो तदुभयारभा अणारभा। असुह जोग पडुच्च आयारभा वि परारभा वि तदुभयारभा वि णो अणारभा। तत्थ ण जे ते असजया ते अविरइ पडुच्च आयारभा वि परारभा वि तदुभयारभा वि णो अणारभा। से तेणट्ठेण गोयमा ! एव वुच्चइ— अत्थेगइया जीवा जाव अणारभा।

प्रश्न ४९–णेरइया ण भते ! कि आयारभा परारभा तदुभयारभा अणारभा ?

उत्तर ४९–गोयमा ! णेरइया आयारभा वि जाव . णो अणारभा। एव जाव असुरकुमारा वि।

प्रश्न ५०–से केणट्ठेण भते ! एव वुच्चइ ?

उत्तर ५०–अविरइ पडुच्च से तेणट्ठेण जाव णो अणारभा एव असुरकुमारा वि। जाव पंचिदिय तिरिक्ख जोणिया।

५१–मणुस्सा जहा जीवा। णवर सिद्ध विरहिया भाणियव्वा।

५२–वाणमतरा जाव वेमाणिया जहा णेरइया।

५३–सलेस्सा जहा ओहिया। कण्हलेसस्स णीललेसस्स काउलेसस्स जहा ओहिया जीवा णवर पमत्त-अप्पमत्ता ण भाणियव्वा। तेउलेसस्स पम्हलेसस्स सुक्कलेसस्स जहा ओहिया जीवा णवर सिद्धा ण भाणियव्वा।

Q 47 *Bhante*! Are the living beings harmful to self harmful to others harmful to both or harmful to none ?

A 47 Gautama! Some of the living beings are harmful to self, to others, to bo h self and others, and are not free from doing harm Some other living beings are not harmful to self, not so to others, nor to both but are free from doing harm

Q 48 *Bhante*! Wh do ye say so ?

A 48 Gautama! The living beings are stated to be of two types—those belonging to the worlds and those not belonging to the worlds Now, those who do not belong to the worlds are the perfected ones , and they are not harmful to self, nor so to others nor to both self and others but are wholly free from doing any harm The mundane beings (in contrast) are stated to be of two types, viz the restrained and the non restrained. Of these, the restrained beings are stated to be of two types, viz , those who are careless and those who are careful Now, those who are restrained careful, they are neither harmful to self nor to others nor to both, but are free from doing harm The restrained careless are, from the standpoint of pious activities, neither harmful to self, nor so to others, nor to both, but are free from doing harm , but from the standpoint of impious activities, they are harmful to self, so to others and to both self

and others, and are not free from doing harm The non res trained, are (in contrast,) on account of their not having renounced[43], harmful to self, harmful to others, harmful to both self and others, and are not free from doing harm. So do I say, oh, Gautama, some of the living beings, etc, etc, till free from doing harm[44]

Q 49 *Bhante!* Are the infernal beings harmful to self, harmful to others, harmful to both or harmful to none ?

A 49 The infernal beings are harmful to self, harmful to others, harmful to both, and are not free from doing harm And so .. till the Asurakumāras

Q 50 *Bhante!* Why do ye say so ?

A. 50 Gautama! It has been so stated of the infernal beings on account of their not renouncing, till not free from doing harm And so till the Asurakumāras till five organ non human beings

51. Human beings (to be taken) as other living beings (as aforesaid), but the liberated bodyless are to be excluded

52 From the Vānavyantaras till the Vaimānikas, they are similar to the infernal beings

53 The tinged souls[45] are (similar to) the mundane beings Those with black, blue and ash tinges are (similar to) the mundane beings, with the qualification that the distinction between the careful and the careless is not applicable here (For, they are all careless without exception) Those with red, pink and white tinges are also (similar to) the mundane beings, though exception is to be made of the liberated bodyless (who are without any tinge)

[*on Knowledge, etc*]

प्रश्न ५४–इहमविए भंते! णाणे परभविए णाणे तदुभयभविए णाणे ?

उत्तर ५४–गोयमा ! इहभविए वि णाणे परभविए वि णाणे तदुभयभविए वि णाणे। दसण पि एवमेव।

प्रश्न ५५–इहभविए भते ! चरित्ते परभविए चरित्ते तदुभयभविए चरित्ते ?

उत्तर ५५–गोयमा ! इहभविए चरित्ते णो परभविए चरित्ते णो तदुभयभविए चरित्ते। एव तवे सजमे।

Q 54 *Bhante* ! Does knowledge extend to this birth ? Does it extend to the other birth ? Does it extend to both this and the other birth(s) ?

A 54 Gautama ! Knowledge extends to this birth ; knowledge extends to the other birth , knowledge extends both to this birth and the other birth So also faith

Q 55 *Bhante* ! Does conduct extend to this birth, to the other birth, to both ?

A 55 Gautama ! Conduct extends to this birth, but not to the other birth nor to both . So also penance and restraint.

[*on the non-restrained homeless*]

प्रश्न ५६–असवुड ण भते अणगारे किं सिज्झइ बुज्झइ मुच्चइ परिणिव्वाइ सव्वदुक्खाण अत करेइ ?

उत्तर ५६–गोयमा ! णो इणट्ठे समट्ठे ।

प्रश्न ५७–से केणट्ठेण जाव णो अत करेइ ?

उत्तर ५७–गोयमा ! असवुडे अणगारे आउयवज्जाओ सत्तकम्मपगडीओ सिढिलबधणबद्धाओ धणियबधणबद्धाओ पकरेइ हस्सकालठिइयाओ दीहकालठिइयाओ पकरेइ। मदाणुभावाओ तिव्वाणुभावाओ पकरेइ अप्पपएसगाओ बहुप्पएसगाओ पकरेइ आउय च ण कम्म सिय बधइ सिय णो बधइ असायावेयणिज्ज च ण कम्म भुज्जो भुज्जो उवचिणइ अणाइय च ण

यणवयग्ग दीहमद्ध चाउरतससारकतार अणुपरियट्टइ से तेणट्ठेण गोयमा ! असवुडे अणगारे णो सिज्झइ जाव णो अत करेइ।

Q 56 *Bhante* ! Is the non restrained homeless perfec ted enlightened liberated ? Does he attain total liberation ? Does he end all misery ?

A 56 Gautama ! This interpretation is not acceptable

Q 57 *Bhante* ! For what reason till he does not end all misery ?

A 57 Gautama ! Barring *karma* determining life span a non restrained homeless transforms the loosely bound *karma* of seven kinds into deeply bound ones the short span ones into the long span ones the slow effect ones into the deep effect ones, and those with few space-units into those with more space units As to *karma* determining life-span sometimes he binds them and sometimes he doesn t Again and again he acquires *karma* causing a feeling of pain and again and again he moves in this timeless limitless long route four state[46] forest like world For this reason Gautama the non restrained homeless does not become perfected till not end all misery

[*on the restrained hcmeless*]

प्रश्न ५८–सवडे ण भते ! अणगारे सिज्झइ जाव सव्वदुक्खाण अत करेइ ?

उत्तर ५८–हता सिज्झइ जाव अत करेइ।

प्रश्न ५९–से केणट्ठेण भते ?

उत्तर ५९–गोयमा ! सवुडे अणगारे आउयवज्जाओ सत्तकम्मप्पगडीओ धणियबधणबद्धाओ सिढिलबधणबद्धाओ पकरेइ दीहकालट्ठिइयाओ हस्सका- लट्ठिइयाओ पकरेइ तिव्वाणुभावाओ मदाणुभावाओ पकरेइ बहुप्पएसग्गाओ अप्पपएसग्गाओ पकरेइ आउय च ण कम्म ण बधइ असायावेयणिज्ज च ण कम्म णो भुज्जो भुज्जो उवचिणाइ अणादीय च ण अणवदग्ग

दीहमद्धग चाउरतससारकतार वीईवयइ। से तेणट्ठेण गोयमा ! एवं वुच्चइ—सवुडे अणगारे सिज्झइ जाव ..अत करेइ।

Q. 58. *Bhante* ! Is the restrained homeless perfected ? Does he end all misery ?

A. 58. Yes, perfected is he, ...till ends all misery.

Q. 59. *Bhante* ! For what reason, do ye say so ?

A. 59. Gautama ! Barring *karma* determining life-span, the restrained homeless loosens the knots of the seven kinds of *karma* that were intractable, transforms the long-span ones into the short-span ones, the deep-effect ones into the slow-effect ones, and those with more space-units into those with less space-units. He does not get entangled into *karma* determining life-span nor does he acquire again and again *karma* causing a feeling of pain. He, therefore, overcomes this timeless, limitless, long-route four-state forest-like world For this reason, oh Gautama, do I say, the restrained homeless is perfected ...till ends all misery.

[*on the course of life of the non-restrained*]

प्रश्न ६०—जीवे ण भते ! असजए अविरइए अप्पडिहयपच्चक्खाय-पावकम्मे इओ चुए पेच्चा देवे सिया ?

उत्तर ६०—गोयमा ! अत्थेगइए देवे सिया अत्थेगइए णो देवे सिया।

प्रश्न ६१—से केणट्ठेण जाव इओ चुए पेच्चा अत्थेगइए देवे सिया अत्थेगइए णो देवे सिया ?

उत्तर ६१—गोयमा ! जे इमे जीवा गामा-ऽऽगर-णगर-णिगम-रायहाणी-खेड-कब्बड-मडव-दोणमुह-पट्टणा-ऽऽसम-सण्णिवेसेसु-अकामतण्हाए अकामछुहाए अकामबभचेरवासेण अकामसीता-तव-दस-मसग-अकामअण्हाणग-सेय-जल्ल-मल्ल-पक-परिदाहेण अप्पतर वा भुज्जतर वा काल अप्पाण परिकिलेस्सति अप्पाण

परिकिलेसेणा कालमासे काल किच्चा अण्णयरेसु वाणमतरेसु देवलोगेसु देवत्ताए उववत्तारो भवति ।

प्रश्न ६२–केरिसा ण भते ! तेसि वाणमतराण देवाण देवलोया पण्णत्ता ?

उत्तर ६२–गोयमा ! से जहा णामए इह मणुस्सलोगम्मि असोगवणे इ वा सत्तवण्णवणे इ वा चपयवणे इ वा चूयवणे इ वा तिलगवणे इ वा लाउवणे इ वा णिग्गोहवणे इ वा छत्तोहवणे इ वा असणवणे इ वा सणवणे इ वा अयसिवणे इ वा कुसुमवणे इ वा सिद्धत्थवणे इ वा बधुजीवगवणे इ वा णिच्च कुसुमिय माइय लवइय थवइय गुलइय गोच्छिय जमलिय जुवलिय विणमिय पणमिय सुविभत्तपिडिमजरिवडेंसगधरे सिरीए अईव अईव उवसोभेमाणे उवसोभेमाणे चिट्ठइ एवामेव तेसि वाणमतराण देवाण देवलोगा जहण्णेण दसवाससहस्सट्ठिइएहि उक्कोसेण पलिओवमट्ठिइएहि बहूहि वाणमतरेहि देवेहि तद्देवीहि य आइण्णा विकिण्णा उवत्थडा सथडा फुडा अवगाढगाढा सिरीए अईव अईव उवसोभेमाणा उवसोभेमाणा चिट्ठति। एरिसगा ण गोयमा ! तेसि ण वाणमतराण देवाण देवलोगा पण्णत्ता। से तेणट्ठेण गोयमा ! एव वुच्चइ—जीवे ण असजए जाव.. देवे सिया।

Q 60 *Bhante* ! The non restrained, non abstinent, and those who have neither uprooted sinful acts nor given them up,—when they pass away from this world, do they become celestial beings in the next life ?

A 60 Gautama ! Some of these become celestial beings, and some others do not become celestial beings

Q 61 *Bhante* ! By passing away from this life into the next, some of these, as you say, become celestial beings, and some others do not become celestial beings What is the reason for that ?

A 61 Gautama ! A living being who lives in a village, in a cluster of villages, a town, a downtown, a metropolis, a village surrounded by mud walls, an undeveloped town, a health resort,

a town connected with both land and water routes, a port, a hermitage or even a halting place, a living being with thirst borne without intention, with hunger borne without intention, with abstinence from sex practised without intention, with heat or cold, with bites by mosquitoes or wild flies—all borne without intention, with uneasiness due to non-bath, sweat and dust, dirt and mud—again all borne without intention, for a short while or for long, has his own soul under torture, and because of this/out of this, he dies, then such a living being attains, after death, the Vānavyantara heaven and is born therein as a celestial being

Q 62 *Bhante* ! What sort of description is given to the heaven occupied by the Vanavyantaras ?

A. 62. Gautama ! Just as in this world of human beings, there are, always full of flowers, with sprouts, with bunches of flowers and of leaves with trees of the same species, with twin trees, bending under the weight of fruits and flowers, or about to bend under similar weight, with crowns of buds and the like, asoka forest, saptaparna forest, campaka forest, mango forest, tilaka forest, forest of gourd creepers, banyan forest, chatrogha forest, aśana forest, sana forest, alasi forest kusumba forest, siddhārtha forest, bandhujivaka forest, with wonderous beauty, making the world a worthy place, likewise with the heaven occupied by the Vanavyantara *devas*, with a minimum life-span of 10,000 years and maximum of one *palyopama*, inhabited as it is by many such *devas* and their consorts. This heaven is widely spread and beautifully covered has light and is deeply gay. Oh Gautama ! The heaven of the Vanavyantaras has been stated to be such. For this oh Gautama ! is it said that a living being who is non-abstinent, who has neither uprooted sinful acts nor given them up becomes a *deva*.

सेव मत ! सव मते ! त्ति मगव गोयमे समण मगव महावीर वदइ णमसइ वदित्ता णमसित्ता सजमेण तवसा अप्पाण मावेमाणे विहरइ।

On this, Gautama made the following submission.

Bhante! They are so as you ordain. Glory be to the great Lord! So saying, Gautama paid respectful obeisance and homage to the Śramana Bhagavān Mahāvira and resumed his seat exposing his soul to penance and austerities.

पढमो उद्देसो सम्मत्तो । Chapter one ends

बिइओ उद्देसो

CHAPTER TWO

६३–रायगिहे नगरे समोसरण। परिसा णिग्गया। जाव...एव वयासी।

63 People went out. Congregation assembled in the city of Rajagrha .. till (Gautama) made the following submission

[*on self created misery*]

प्रश्न ६४–जीवे ण भते! सयकड दुक्ख वेएइ ?

उत्तर ६४–गोयमा! अत्थेगइय वेएइ अत्थेगइय नो वेएइ।

प्रश्न ६५–से केणट्ठेण भते! एव वुच्चइ–अत्थेगइय वेएइ अत्थेगइय नो वेएइ ?

उत्तर ६५–गोयमा! उदिण्ण वेएइ अणुदिण्ण नो वेएइ। से तेणट्ठेण एव वुच्चइ–अत्थेगइय वेएइ अत्थेगइय नो वेएइ। एव चउव्वीसदडएण जाव ...वेमाणिए।

प्रश्न ६६–जीवा ण भते! सयकड दुक्ख वेदेंति ?

उत्तर ६६–गोयमा! अत्थेगइय वेदेंति अत्थेगइय णो वेदेंति।

प्रश्न ६७–से केणट्ठेण ?

उत्तर ६७–गोयमा! उदिण्ण वेदेंति नो अणुदिण्ण वेदेंति। से तेणट्ठेण एव जाव...वेमाणिया।

प्रश्न ६८–जीवे ण भते! सयकड आउय वेएइ ?

उत्तर ६८—गोयमा! अत्थेगइय वेएइ अत्थेगइय नो वेएइ। जहा दुक्खेण दो दंडगा तहा आउएण वि दो दंडगा। एगत्तपुहुत्तिया एगत्तेण जाव वेमाणिया पहुत्तेण वि तहेव।

Q 64 *Bhante!* Does the living being experience the fruits of self created[47] misery[48]?

A 64 Some of these he experiences and others he does not

Q 65 *Bhante!* You say Some of these he experiences and others he does not; Why so?

A 65 He experiences those that have come up but does not experience those that are still dormant. So it is said that "some of these he experiences and others he does not" And in this manner all the 24 categories till the Vaimanikas[49]

Q 66 *Bhante!* Do the living beings experience the fruits of self created misery[50]?

A 66 Gautama! Some of these they experience and others they do not

Q 67 *Bhante!* Why so?

A 67 Gautama! They experience those that have come up but they do not experience those that are still dormant Hence so and this (for all the 24) till the Vaimanikas

Q 68 *Bhante!* Does the living being experience self created life span[51]?

A 68 Gautama! He experiences in some cases but does not experience in others As in case of misery so in case of life-span in two numbers, singular (i e living being) as well as plural (i e living beings) and that (for all the 24) till the Vaimanikas

[*more on infernal beings*]

प्रश्न ६९—नेरइया ण भंते ! सव्वे समाहारा सव्वे समसरीरा सव्वे समुस्सासनीसासा ?

उत्तर ६९—गोयमा ! नो इणट्ठे समट्ठे।

प्रश्न ७०—से केणट्ठेण भंते ! एव वुच्चइ नेरइया नो सव्वे समाहारा नो सव्वे समसरीरा नो सव्वे समुस्सासनीसासा ?

उत्तर ७०—गोयमा ! नेरइया दुविहा पन्नत्ता त जहा महासरीरा य अप्पसरीरा य। तत्थ ण जे ते महासरीरा ते बहुतराए पोग्गले आहारेंति बहुतराए पोग्गले परिणामेंति बहुतराए पोग्गले उस्ससति बहुतराए पोग्गले नीससति। अभिक्खण आहारेंति अभिक्खण परिणामेंति अभिक्खण उस्ससति अभिक्खण नीससति। तत्थ ण जे ते अप्पसरीरा ते ण अप्पतराए पोग्गले आहारेंति अप्पतराए पोग्गले परिणामेंति अप्पतराए पोग्गले उस्ससति अप्पतराए पोग्गले नीससति। आहच्च आहारेंति आहच्च परिणामेंति आहच्च उस्ससति आहच्च नीससति। से तेणट्ठेण गोयमा ! एव वुच्चइ नेरइया सव्वे नो समाहारा नो सव्वे समसरीरा णो सव्वे समुस्सासनीसासा।

Q 69 *Bhante* ! Do all infernal beings have the same intake, same physical dimensions, same respirations ?

A 69 Gautama ! This is not necessarily so.

Q 70 *Bhante* ! For what reason do you say, 'infernal beings have not the same intake, same physical dimensions, same respirations' ?

A 70 Gautama ! Infernal beings are stated to be of two types. They are with big bodies and with small bodies[52]. Those who are with a big body take many matters, inhale many matters and exhale many matters, they have frequent intake, frequent transformation, frequent inhale and exhale Those who have a small body intake few matters, transform few matters, inhale and exhale few matters, they have less frequent intake, less frequent transformation, less frequent respirations. Hence so, Gautama Hence it is said, 'all infernal beings have not same intake, same transformations, same respirations'[53].

[*on karma bondage, etc , of infernal beings*]

प्रश्न ७१–नेरइया ण भंते ! सव्वे समकम्मा ?

उत्तर ७१–गोयमा ! नो इणट्ठे समट्ठे ।

प्रश्न ७२–से केणट्ठेण ?

उत्तर ७२–गोयमा ! नेरइया दुविहा पन्नत्ता त जहा पुव्वोववन्नगा य पच्छोववन्नगा य। तत्थ ण जे ते पुव्वोववण्णगा ते ण अप्पकम्मतरागा तत्थ ण जे ते पच्छोववन्नगा ते ण महाकम्मतरागा । से तेणट्ठेण गोयमा.. ।

प्रश्न ७३–नेरइया ण भंते ! सव्वे समवन्ना ?

उत्तर ७३–गोयमा ! नो इणट्ठे समट्ठे।

प्रश्न ७४–से केणट्ठेण तह चेव.. ?

उत्तर ७४–गोयमा ! जे ते पुव्वोववन्नगा ते ण विसुद्धवन्नतरागा तत्थ ण जे ते पच्छोववन्नगा ते ण अविसुद्धवन्नतरागा । तहेव से तेणट्ठेण एव . ।

प्रश्न ७५–नेरइया ण भंते ! सव्वे समलेस्सा ?

उत्तर ७५–गोयमा ! नो इणट्ठे समट्ठे।

प्रश्न ७६–से केणट्ठेण जाव नो सव्वे समलेस्सा ?

उत्तर ७६–गोयमा ! नेरइया दुविहा पन्नत्ता त जहा पुव्वोववण्णगा य पच्छोववण्णगा य । तत्थ ण जे ते पुव्वोववन्नगा ते ण विसुद्धलेस्सतरागा । तत्थ ण जे ते पच्छोववन्नगा ते ण अविसुद्धलेस्सतरागा । से तेणट्ठेण ।

Q 71 *Bhante* ! Do all infernal beings have same *karma* bondage ?

A 71 Gautama ! This is not necessarily so

Q 72 *Bhante* ! Why so ?

A 72 Gautama ! The infernal beings are of two types. They are those that are born earlier and those that are born later. Those born earlier have (been left with) fewer *karma* bondages, and those born later have heavy *karma* bondages. Hence so Gautama . .

Q. 73. *Bhante* ! Do all infernal beings take the same colour (on their body) ?

A 73 Gautama ! This is not necessarily so

Q. 74 Why so .. ?

A. 74 Gautama ! Those born earlier have purer colour, and those born later take an impure colour. Hence so.. [54].

Q. 75. *Bhante* ! Do all infernal beings take the same tinge ?

A. 75. Gautama ! This is not necessarily so

Q. 76. *Bhante* ! Why so, (they take not) all the same tinge ?

A. 76 Gautama ! The infernal beings are of two types. They are those that are born earlier and those that are born later. *Those born earlier have a purer tinge, and those born* later take an impure tinge. Hence so.. .

[*on the standard of pain of infernal beings*]

प्रश्न ७७—नेरइया ण भंते ! सव्वे समवेयणा ?

उत्तर ७७—गोयमा ! णो इणट्ठे समट्ठे ।

प्रश्न ७८—से केणट्ठेण ?

उत्तर ७८—गोयमा ! नेरइया दुविहा पन्नत्ता त जहा सण्णिभूया य असण्णिभूया य। तत्थ ण जे ते सण्णिभूया ते ण महावेयणा । तत्थ ण जे ते असण्णिभूया ते ण अप्पवेयणतरागा । से तेणट्ठेण गोयमा... ।

प्रश्न ७९–नेरइया ण भंते ! सव्वे समकिरिया ?

उत्तर ७९–गोयमा ! नो इणट्ठे समट्ठे।

प्रश्न ८०–से केणट्ठेण ?

उत्तर ८०–गोयमा ! नेरइया तिविहा पन्नत्ता । जहा सम्मदिट्ठी मिच्छदिट्ठी सम्मामिच्छदिट्ठी। तत्थ ण जे ते सम्मदिट्ठी तेसि ण चत्तारि किरियाओ पन्नत्ता त जहा आरभिया परिग्गहिया मायावत्तिया अप्पच्चक्खाणकिरिया। तत्थ ण जे ते मिच्छदिट्ठी तेसि ण पच किरियाओ कज्जति त जहा आरभिया जाव मिच्छादसणवत्तिया। एव सम्मामिच्छदिट्ठीण पि। से तेणट्ठेण गोयमा ।

प्रश्न ८१–नेरइया ण भते ! सव्वे समाउया सव्वे समोववन्नगा ?

उत्तर ८१–गोयमा ! णो इणट्ठे समट्ठे।

प्रश्न ८२–से केणट्ठेण ?

उत्तर ८२–गोयमा ! नेरइया चउव्विहा पन्नत्ता त जहा अत्थेगइया समाउया समोववन्नगा अत्थेगइया समाउया विसमोववन्नगा अत्थेगइया विसमाउया समोववन्नगा अत्थेगइया विसमाउया विसमोववन्नगा । से तेणट्ठेण गोयमा !

Q 77. *Bhante* ! Do all infernal beings suffer an equal pain ?

A 77 Gautama ! This is not necessarily so

Q 78 Why so ?

A 78 Gautama ! The infernal beings are of two types They are those with consciousness and those without consciousness Those who have consciousness have a great pain, and those who are without consciousness have little pain Hence so, Gautama [55]

Q 79 *Bhante* ! Do all infernal beings have the same activities ?

A 79 Gautama! This is not necessarily so

Q 80 *Bhante*! Why so?

A 80 Gautama! The infernal beings are of three types They are those with right outlook those with wrong outlook and those with mixed outlook Of these those who have a right outlook they are involved in four types of (sinful) activities viz activities arising out of endeavour out of possession out of deceit and out of non abstinence Those with a wrong outlook have five types of (sinful) activities (starting with) those arising out of endeavour and so on till activities arising out of a perverted faith The same (i e five activities) with those with a mixed outlook Hence so Gautama [56]

Q 81 *Bhante*! Do all infernal beings have the same life span and simultaneous genesis?

A 81 Gautama! This is not necessarily so

Q 82 *Bhante*! Why so?

A 82 Gautama! The infernal beings are of four types They are with same span simultaneous genesis with same-span non simultaneous genesis with dissimilar span simultaneous genesis and with dissimilar span non simultaneous-genesis[57] Hence so Gautama [58]

[*on intake by asurakumaras*[59]]

प्रश्न ८३—असुरकुमारा णं भंते! सव्वे समाहारा समसरीरा ?

उत्तर ८३—जहा नेरइया तहा भाणियव्वा नवरं-कम्म-वण्ण-लेस्साओ परिवत्तेयव्वाओ पुव्वोववण्णगा महाकम्मतरागा अविसुद्धवण्णतरागा अविसुद्धलेसतरागा । पच्छोववण्णगा पसत्था । सेसं तहेव । एवं जाव थणियकुमारा णं ।

Q 83 *Bhante*! Do all the Asurakumaras have the same intake same physical dimensions?

A. 83 Gautama ! They are similar to those of the infernal beings. Differences are that *karma*, colour and tinge (of the Asurakumāras are the reverse of those of the infernal beings, i e ,) those born earlier have a heavier burden of *karma* and impurer colour and impurer tinge and those born later are superior. The rest as aforesaid . till the Stanitakumāras[60]

[*on earth bodies*]

८४–पुढविक्काइयाण आहार-कम्म-वन्न-लेस्सा जहा नेरइयाण।

प्रश्न ८५–पुढविक्काइया ण भंते ! सव्वे समवेयणा ?

उत्तर ८५–हंता समवेयणा।

प्रश्न ८६–से केणट्ठेण भंते ! समवेयणा ?

उत्तर ८६–गोयमा ! पुढविक्काइया सव्वे असन्नी असन्निभूय अणिदाए वेयण वेदेंति से तेणट्ठेण... ।

प्रश्न ८७–पुढविक्काइया ण भंते ! सव्वे समकिरिया ?

उत्तर ८७–हंता समकिरिया।

प्रश्न ८८–से केणट्ठेण ?

उत्तर ८८–गोयमा ! पुढविक्काइया सव्वे माई मिच्छादिट्ठी । ताण णियइयाओ पच किरियाओ कज्जति त जहा आरंभिया जाव...मिच्छादंसण-वत्तिया। से तेणट्ठेण ..समाउया समोववन्नगा जहा नेरइया तहा भाणियव्वा।

84 The intake, *karma*, colour and tinge of the earth-bodies are similar to those of the infernal beings

Q 85 *Bhante* ! Do all the earth bodies have an equal feeling of suffering ?

A 85. Yes, they have an equal feeling of suffering

Q 86. *Bhante* ! Why so ?

A 86. Gautama ! All the earth-bodies are not conscious and so they have a feeling of suffering in an indeterminate way. Hence so 61

Q 87 *Bhante* ! Do all the earth-bodies have similar activities ?

A 87 Yes they have similar activities

Q 88 Why so ?

A 88. Gautama ! All the earth bodies are with deceit and wrong outlook (So) as a rule, they have five activities which are those arising out of endeavour, and so on, till those arising out of perverted faith Hence so ... Like the infernal beings, they are with same-span and simultaneous-genesis

[*on two organ and more organ beings*)]

८९—जहा पुढविक्काइया तहा.. चउरिंदिया।

९०—पंचिंदियतिरिक्खजोणिया जहा णेरइया णाणत्त किरियासु।

प्रश्न ९१—पंचिंदियतिरिक्खजोणिया ण भंते ! सव्वे समकिरिया ?

उत्तर ९१—गोयमा ! णो इणट्ठे समट्ठे।

प्रश्न ९२—से केणट्ठेण भंते ! एव वुच्चइ ?

उत्तर ९२—गोयमा ! पंचिंदियतिरिक्खजोणिया तिविहा पन्नत्ता त जहा सम्मदिट्ठी, मिच्छादिट्ठी सम्मामिच्छादिट्ठी। तत्थ ण जे ते सम्मदिट्ठी ते दुविहा पन्नत्ता त जहा असजया य सजयासजया य। तत्थ ण जे ते सजयासजया तेसि ण तिण्णि किरियाओ कज्जति त जहा आरंभिया परिग्गहिया मायावत्तिया। असजयाण चत्तारि। मिच्छादिट्ठीण पच। सम्मामिच्छादिट्ठीण पच।

89 As stated of the earth-bodies the same holds for the rest...till the four organ beings

90 The five-organ non-humans are similar to the infernal beings except in activities

Q 91. *Bhante* ! Do all the five-organ non-humans have similar activities ?

A 91—Gautama ! This is not necessarily so

Q 92. Why so, *Bhante* ! Why do you say so ?

A 92 Gautama ! The five-organ non-humans are of three types They are those with right outlook, those with wrong outlook and those with mixed outlook These with right outlook are, again of two types non restrained and restrained non restrained Those who are restrained-non restrained have three activities, viz, those arising out of endeavour, those arising out of possession and those arising out of deceit The non-restrained have four activities, those with wrong outlook have five and those with mixed outlook have (also) five

[*on man's activities arising out of endeavour, etc*]

९३—मणुस्सा जहा नेरइया नाणत्त जे महासरीरा ते बहुतराए पोग्गले आहारेंति ते आहच्च आहारेंति। जे अप्पसरीरा ते अप्पतराए पोग्गले आहारेंति। अभिक्खण आहारेंति। सेस जहा णेरइयाण जाव.. वेयणा।

प्रश्न ९४—मणुस्सा ण भते ! सव्वे समकिरिया ?

उत्तर ९४—गोयमा ! णो इणट्ठे समट्ठे।

प्रश्न ९५—से केणट्ठेण।

उत्तर ९५—गोयमा ! मणुस्सा तिविहा पन्नत्ता त जहा सम्मदिट्ठी मिच्छादिट्ठी सम्मामिच्छादिट्ठी। तत्थ ण जे ते सम्मदिट्ठी ते तिविहा पन्नत्ता त जहा सजया सजयाऽसजया असजया। तत्थ ण जे ते सजया ते दुविहा पन्नत्ता त जहा सरागसजया य वीयरागसजया य। तत्थ ण जे ते वीयरागसजया ते ण अकिरिया। तत्थ ण जे ते सरागसजया ते दुविहा पन्नत्ता त जहा पमत्तसजया य अप्पमत्तसजया य। तत्थ ण जे ते अप्पमत्तसजया तेसि ण एगा

मायावत्तिया किरिया कज्जइ। तत्थ ण ज ते पमत्तसजया तेसि ण दो किरियाओ कज्जति त जहा आरभिया मायावत्तिया। तत्थ ण ज ते सजयाऽसजया तेसि ण आइल्लाओ (आदिमाओ) तिण्णि किरियाओ कज्जति त जहा आरभिया परिग्गहिया मायावत्तिया। असजयाण चत्तारि किरियाओ कज्जति—आरभिया परिग्गहिया मायावत्तिया अप्पच्चक्खाणपच्चया। मिच्छादिट्ठीण पच—आरभिया परिग्गहिया मायावत्तिया अप्पच्चक्खाणपच्चया मिच्छादसणवत्तिया। सम्मामिच्छादिट्ठीण पच।

93 Human beings are as infernal beings difference (be ween the two) being that those with big bodies have intake of much matter and that from time to time while those with small bodies take fewer matter but very frequently The rest is as with the infernal beings till suffering

Q 94 *Bhante* ! Do all human beings have similar activities ?

A 94 Gautama ! This is not necessarily so

Q 95 Why not ?

A 95 Gautama ! Human beings are of three types They are those with right outlook those with wrong outlook and those with mixed outlook Those with right outlook are (again) of three types viz restrained restrained non restrained and non restrained The restrained (again) are of two types viz restrained with attachment and restrained without attachment The restrained without attachment have no activities The restrained with attachment are of two types viz the careless restrained and the careful restrained The careful restrained have activities arising out of deceit only the careless restrained have two activities, viz those arising out of endeavour and those arising out of possession the restrained non restrained have three activities viz those arising out of endeavour those arising out of possession and those arising out of deceit The non restrained have four activities arising out of endeavour out of possession out of deceit and out of non abstinence Those with wrong outlook have five activities arising out of

-endeavour, out of possession, out of deceit, out of non-abstinence and out of perverted faith Those with mixed outlook have (also) five[62]

[*on the celestial beings*]

९६–वाणमंतर-जोइस-वेमाणिया जहा असुरकुमारा नवरं वेयणाए णाणत्त—मायिमिच्छादिट्ठीउववन्नगा य' अप्पवेयणतरा अमायिसम्मदिट्ठी-उववन्नगा य महावेयणतरागा भाणियव्वा जोइस-वेमाणिया।

96 The Vanavyantaras, the Jyotiskas and the Vaimānikas are as the Asurakumāras, difference being in sufferings Of the Jyotiskas and the Vaimānikas, those who are born with deceit and wrong outlook have less suffering, but those who are free from deceit and have a right outlook have great suffering,—it must be stated

[*on tinges*]

प्रश्न ९७–सलेस्सा णं भंते,! नेरइया सव्वे समाहारगा ?

उत्तर ९७–ओहियाणं सलेस्साणं सुक्कलेस्साणं एएसिं णं तिण्हं एक्को गमो। कण्हलेस्साणं नीललेस्साणं पि एक्को गमो। नवरं वेदणाए-मायिमिच्छादिट्ठी-उववन्नगा य अमायिसम्मदिट्ठीउववन्नगा य भाणियव्वा। मणुस्सा किरियासु सराग-वीयराग-पमत्तापमत्ता न भाणियव्वा। काउलेस्साण वि एसेव गमो। नवरं नेरइए जहा ओहिए दंडए तहा भाणियव्वा। तेउलेस्सा पम्हलेस्सा जस्स अत्थि जहा ओहिओ दंडओ तहा भाणियव्वा। नवरं मणुस्सा सरागा वीयरागा न भाणियव्वा।

गाहा

दुक्खा-उए उदिण्णे आहारे कम्म-वन्न-लेस्सा य।
समवेयण समकिरिया समाउए चेव बोधव्वा ॥

Q 97 *Bhante*! Do all the tinged infernal beings have the same intake ?

[*on duration/stay in the life-cycles*]

प्रश्न ९९–जीवस्स ण भते! तीतद्धाए आदिट्ठस्स कइविहे ससारसचिट्ठण-काले पण्णत्ते ?

उत्तर ९९–गोयमा! चउव्विहे ससारसचिट्ठणकाले पण्णत्ते त जहा णेरइयससारसचिट्ठणकाले तिरिक्ख-मणुस्स-देव-ससारसचिट्ठणकाले य पण्णत्ते।

प्रश्न १००–नेरइयससारसचिट्ठणकाले ण भते! कतिविहे पण्णत्ते ?

उत्तर १००–गोयमा! तिविहे पन्नत्ते त जहा सुन्नकाले असुन्नकाले मिस्सकाले।

प्रश्न १०१–तिरिक्खजोणियससार.. पुच्छा ?

उत्तर १०१–गोयमा! दुविहे पन्नते त जहा असुन्नकाले मिस्सकाले य।

१०२–मणुस्साण य देवाण य जहा नेरइयाण।

प्रश्न १०३–एयस्स ण भते! नेरइयस्स ससारसचिट्ठणकालस्स सुन्न-कालस्स असुन्नकालस्स मीसकालस्स य कयरे कयरेहिंतो अप्पे वा बहुए वा तुल्ले वा विसेसाहिए वा ?

उत्तर १०३–गोयमा! सव्वत्थोवे असुन्नकाले मिस्सकाले अणतगुणे सुन्न-काले अणतगुणे।

१०४–तिरिक्खजोणियाण सव्वत्थोवे असुन्नकाले मिस्सकाले अणतगुणे।

१०५–मणुस्स-देवाण य जहा नेरइयाण।

प्रश्न १०६–एयस्स ण भते! नेरइयससारसचिट्ठणकालस्स जाव...देव-ससारसचिट्ठणकालस्स जाव विसेसाहिए वा ?

उत्तर १०६–गोयमा! सव्वत्थोवे मणुस्सससारसचिट्ठणकाले नेरइयससार-सचिट्ठणकाले असखेज्जगुणे देवससारसचिट्ठणकाले असखेज्जगुणे तिरिक्ख-जोणिएससारसचिट्ठणकाले अणतगुणे।

A 97. Infernal beings in general, tinged infernal beings and those with white tinge, these three form one group ; those with black tinge and with deep blue tinge form one group, with this difference in their suffering that some are born with deceit and wrong outlook, while others are born without deceit and with right outlook As to activities, the distinction between restrained with attachment and restrained without attachment, careless restrained and careful restrained, as applied to human beings, is not to be stated (about infernal beings with black and deep blue tinges which means that infernal beings with black and deep blue tinges *are never restrained without* attachment but are restrained with attachment, never careful restrained but careless restrained) Those with ash tinge form a group, with this characteristic that these are to be stated to be similar to the infernal beings in general Those with red and lotus tinges are to be stated to be similar to infernal beings in general The difference is that the distinction between those with attachment and those without attachment, as in case of human beings is not applicable here (since infernal beings are all invariably with attachment)

Couplet Misery and span of life are experienced as they arise
As to intake, *karma*, colour and tinge,
As to identity of suffering, of activities, of life-span
These are to be taken as same with what is aforesaid.

प्रश्न ९८—कइ ण भंते ! लेस्साओ पण्णत्ताओ ?

उत्तर ९८—गोयमा ! छ लेस्साओ पण्णत्ता त जहा लेस्साण बिइओ उद्देसो भाणियव्वो जाव. इड्ढी ।

Q 98 *Bhante* ! How many tinges have been stated ?

A 98 Gautama ! Six tinges have been stated They are to be looked up in chapter two (of the *Pannavanā Sūtra*[63], which states these to be black, blue ash, red, lotus/pink and white, ...till (what is stated about the tinge) of the fortunate (which is white)[64]

[*on duration/stay in the life-cycles*]

प्रश्न ९९—जीवस्स ण भंते ! तीतद्धाए आदिट्ठस्स कइविहे संसारसंचिट्ठण-काले पण्णत्ते ?

उत्तर ९९—गोयमा ! चउव्विहे संसारसंचिट्ठणकाले पण्णत्ते त जहा णेरइयसंसारसंचिट्ठणकाले तिरिक्ख-मणुस्स-देव-संसारसंचिट्ठणकाले य पण्णत्ते।

प्रश्न १००—नेरइयसंसारसंचिट्ठणकाले ण भंते ! कतिविहे पण्णत्ते ?

उत्तर १००—गोयमा ! तिविहे पन्नत्ते त जहा सुन्नकाले असुन्नकाले मिस्सकाले।

प्रश्न १०१—तिरिक्खजोणियसंसार.. पुच्छा ?

उत्तर १०१—गोयमा ! दुविहे पन्नत्ते त जहा असुन्नकाले मिस्सकाले य।

१०२—मणुस्साण य देवाण य जहा नेरइयाण।

प्रश्न १०३—एयस्स ण भंते ! नेरइयस्स संसारसंचिट्ठणकालस्स सुन्न-कालस्स असुन्नकालस्स मीसकालस्स य कयरे कयरेहिंतो अप्पे वा बहुए वा तुल्ले वा विसेसाहिए वा ?

उत्तर १०३—गोयमा ! सव्वत्थोवे असुन्नकाले मिस्सकाले अणतगुणे सुन्न-काले अणतगुणे।

१०४—तिरिक्खजोणियाण सव्वत्थोवे असुन्नकाले मिस्सकाले अणतगुणे।

१०५—मणुस्स-देवाण य जहा नेरइयाण।

प्रश्न १०६—एयस्स ण भंते ! नेरइयसंसारसंचिट्ठणकालस्स जाव...देव-संसारसंचिट्ठणकालस्स जाव . विसेसाहिए वा ?

उत्तर १०६—गोयमा ! सव्वत्थोवे मणुस्ससंसारसंचिट्ठणकाले नेरइयसंसार-संचिट्ठणकाले असंखेज्जगुणे देवसंसारसंचिट्ठणकाले असंखेज्जगुणे तिरिक्ख-जोणियसंसारसंचिट्ठणकाले अणतगुणे।

Q 99 *Bhante* ! How many types have been stated to be the durations in the life-cycles of those assigned in the past (of infernal beings, etc) ?

A 99 Gautama ! The durations in the life-cycles have been stated to be of four types They are the duration of the infernal beings that of the non human beings, that of the human beings and that of the celestial beings[65]

Q 100 *Bhante* ! How many are the durations in the life-cycles of the infernal beings ?

A 100 Gautama ! They are said to be three, viz., till the time of total replacement, till the time of total non replacement and till the time of replacement of all save one[66]

Q 101 And *Bhante*, how many in the case of the non-human beings ?

A 101 Gautama ! Two which are, till total non replacement, and till replacement of all save one

102 Those of the human beings and celestial beings are similar to those of the infernal beings

Q 103 *Bhante* ! Of the three durations of the infernals, viz, till total replacement, till total non replacement and till the replacement of all save one which one/ones exceed(s) fall(s) short is (are) the same or has (have) some speciality ?

A 103 Gautama ! Shortest is the duration of total non-replacement, innumerable times more is the duration of total replacement of all save one, innumerable times more (than the second) is the duration of total replacement[67]

104 In case of non human beings shorter is the duration of total non replacement, but innumerable times more is the mixed duration (i e, duration till total replacement of all save one)

105. Of the human beings and celestial beings, (durations in the life cycles are) the same as those of the infernal beings

Q 106 *Bhante* ! Of the durations in the life-cycles of the infernal beings .. till those of the celestial beings, which are more, which are less, which are similar, and which are specially characterised ?

A 106 Gautama ! The duration in the life cycles of the human beings is the shortest , that of the infernal beings is many times more , still more by many times is the duration in the life cycles of the celestial beings , the largest by innumerable times is the duration in the life cycles of the non human beings[68]

[*on activities that end all activities*]

प्रश्न १०७—जीवे ण भते ! अतकिरिय करेज्जा ?

उत्तर १०७—गोयमा ! अत्थेगइए करेज्जा अत्थेगइए नो करेज्जा । अत-किरियापय नेयव्व ।

Q 107 *Bhante* ! Does the living being engage in activities that end all activities ?

A 107 Gautama ! Some do and others do not Reference may be made to the chapter on such activities (in the *Pannavana Sutra*)[69]

[*on celestial positions*]

प्रश्न १०८—अह भते ! असजयभवियदव्वदेवाण अविराहियसजमाण विराहीयसजमाण अविराहियसजमासजमाण विराहियसजमासजमाण असण्णीण तावसाण कदप्पियाण चरगपरिव्वायगाण किब्बिसियाण तेरिच्छियाण आजीवियाण आभिओगियाण सलिंगीण दसणवावन्नगाण एएसि ण देवलोगेसु उववज्जमाणाण कस्स कहि उववाए पन्नत्ते ?

उत्तर १०८–गोयमा ! असंजयभवियदव्वदेवाण जहण्णेण भवणवासिसु उक्कोसेण उवरिमगेविज्जएसु। अविराहियसंजमाण जहण्णेण सोहम्मे कप्पे उक्कोसेण सव्वट्ठसिद्धे विमाणे। विराहियसंजमाण जहण्णेण भवणवासिसु उक्कोसेण सोहम्मे कप्पे। अविराहियसंजमासंजमाण जहण्णेण सोहम्मे कप्पे उक्कोसेण अच्चुए कप्पे। विराहियसंजमासंजमाण जहण्णेण भवणवासिसु उक्कोसेण जोइसिएसु। असण्णीण जहण्णेण भवणवासिसु उक्कोसेण वाणमंतरेसु। अवसेसा सव्वे जहण्णेण भवणवासिसु उक्कोसेण वोच्छामि–तावसाण जोइसिएसु कंदप्पियाण सोहम्मे कप्पे चरग-परिव्वायगाण बंभलोए कप्पे किब्बिसियाण लंतगे कप्पे तेरिच्छियाण सहस्सारे कप्पे आजीवियाण अच्चुए कप्पे आभिओगियाण अच्चुए कप्पे सलिंगीण दंसणवावन्नगाण उवरिमगेविज्जएसु।

Q 108 *Bhante* ! When assigned to higher spheres, where are the following reborn : the unrestrained would be celestial beings, the restrained pure, (i e, one without any lapse, or one who has healed up lapse, if any), the restrained impure (who cares not to heal up the lapse), the restrained-unrestrained pure, the restrained-unrestrained impure, living beings without mind, *tāpasas*, *kāndarpikas*, *caraka paribrājakas*, *kilbiṣikas*, *tiryakas*, *ajivikas*, *abhiyogikas*, and any other wearing the external marks of a monk[70] ?

A 108 Gautama ! The unrestrained would be celestial beings are, at the lowest, born among the Bhavanavāsis, and, at *the highest, in the Graiveyaka-vimānas* the *restrained* pure are, at the lowest, born in the Saudharma-kalpa, and, at the highest, in the Sarbārthasiddha-vimāna, the restrained impure are, at the lowest, born among the Bhavanavāsis, and, at the highest, in the Saudharma-kalpa, the restrained-unrestrained pure are, at the lowest, born in the Saudharma-kalpa, and, at the highest, in the Acyuta kalpa, the restrained unrestrained impure are, at the lowest, born among the Bhavanavāsis, and, at the highest, among the Jyotiṣkas, living beings without mind are, at the lowest, born among the Bhavanavāsis, and, at the highest, among the Vanavyantaras, the rest are, at the lowest, born among the Bhavanavāsis, and, at the highest, as follows. the

tāpasas among the Jyotiskas, the *kāndarpikas* in the Saudharma-kalpa, the *caraka paribrājakas* in the Brahmaloka, the *kilbiṣakas* in the Lāntaka-kalpa, the *tiryaks* in the Sahasrāra kalpa, the *ājivikas* and the *abhiyogikas* in the Acyuta kalpa, and the rest in the upper *vimānas*[71].

[*on the life-span of living beings without mind*]

प्रश्न १०९—कइविहे ण भंते! असन्निआउए पन्नत्ते ?

उत्तर १०९—गोयमा! चउव्विहे असन्निआउए पन्नत्ते त जहा नेरइय-असन्निआउए तिरिक्ख-मनुस्स-देवअसन्निआउए।

प्रश्न ११०—असण्णी ण भंते! जीवे किं नेरइयाउय पकरेइ तिरिक्ख-मणु-देवाउय पकरेइ ?

उत्तर ११०—हता गोयमा! नेरइयाऽऽउय पि पकरेइ तिरिक्ख-देवाउय पि पकरेइ। नेरइयाउय पकरेमाणे जहण्णेण दसवाससहस्साइ उक्कोसेण पलिओवमस्स असखेज्जभाग पकरेइ। तिरिक्खजोणियाउय पकरेमाणे जहण्णेण अतोमुहुत्त उक्कोसेण पलिओवमस्स असखेज्जइभाग पकरेइ। मणुस्साउय वि एव चेव। देवाउय जहा नेरइयाउए।

प्रश्न १११—एयस्स ण भंते! नेरइयअसन्निआउयस्स तिरिक्ख-मणु-देव-असन्निआउयस्स कयरे कयरे० जाव विसेसाहिए वा ?

उत्तर १११—गोयमा! सव्वत्थोवे देवअसन्निआउए मणुस्सअसन्नीआउए असखेज्जगुणे तिरियअसन्नीआउए असखेज्जगुणे नेरइयअसन्नीआउए असखेज्जगुणे।

Q 109 *Bhante*! How many are stated to be the life-spans of beings without mind ?

A 109. Gautama! They are stated to be of four types, which are, as infernal beings without mind, as non-humans without mind, as humans without mind, and as celestial beings without mind.

Q 110 *Bhante* ! Those who are without mind—do they acquire the life span of the infernal beings, of the non human beings, of the human beings, of the celestial beings ?

A 110 Gautama ! Acquire (these) the life-span of the infernal beings, also of the non human beings, of the human beings, and of the celestial beings . Those acquiring infernal life-span do so for a minimum period of 10,000 years and a maximum period of innumerable fractions of a *palyopama* ; those acquiring life-span of the non-humans do so for a minimum period of less than 48 minutes and a maximum period of innumerable fractions of a *palyopama* , those acquiring human life-span have a minimum and a maximum duration similar to that of the non-human beings , the celestial life-span is akin to the infernal life-span

Q 111 *Bhante* ! Of the life span of the infernal beings without mind, and so also those of non-human beings human beings and celestial beings (all without mind) which ones are more, and which ones are less, which ones are similar, and which ones have speciality ?

A 111 Gautama ! Lowest is the life-span of the celestial beings without mind , innumerable times more is the life span of the human beings without mind , still innumerable times more is that of the non-human beings without mind , and still further more is that of the infernal beings without mind

सेव भंते ! सेव भंते ! त्ति ।

Bhante ! So they are Glory be to the Lord ! So saying Gautama paid his homage and obeisance and withdrew to his seat

विइओ उद्देसो सम्मत्तो । Chapter two ends

तइओ उद्देसो

CHAPTER THREE

[on delusion of faith]

प्रश्न ११२–जीवा णं भंते! कंखामोहणिज्जे कम्मे कडे?

उत्तर ११२–हंता कडे।

प्रश्न ११३–से भंते! किं देसेणं देसे कडे देसेणं सव्वे कडे सव्वेणं देसे कडे सव्वेणं सव्वे कडे?

उत्तर ११३–गोयमा! नो देसेणं देसे कडे नो देसेणं सव्वे कडे नो सव्वेणं देसे कडे सव्वेणं सव्वे कडे।

प्रश्न ११४–नेरइयाणं भंते! कंखामोहणिज्जे कम्मे कडे?

उत्तर ११४–हंता कडे जाव ..सव्वेणं सव्वे कडे एवं जाव ..वेमाणियाणं दंडओ भाणियव्वो।

प्रश्न ११५–जीवा णं भंते! कंखामोहणिज्जं कम्मं करिंसु?

उत्तर ११५–हंता करिंसु।

प्रश्न ११६–तं भंते! किं देसेणं देसं करिंसु ४?

उत्तर ११६–एएणं अभिलावेणं दंडओ भाणियव्वो जाव ..वेमाणियाणं एवं करेंति एत्थ वि दंडओ जाव...वेमाणियाणं एवं करिस्संति एत्थ वि दंडओ जाव ..वेमाणियाणं एवं चिए चिणिंसु चिणंति चिणिस्संति उवचिए उवचिणिंसु उवचिणंति उवचिणिस्संति उदीरेंसु उदीरेंति उदीरिस्संति वेदेंसु वेदेंति वेदिस्संति निज्जरेंसु निज्जरेंति निज्जरिस्संति।

गाहा

कड चिया उवचिया उदीरिया वेदिया य निज्जिण्णा ।
आदितिए चउभेदा तियभेया पच्छिमा तिण्णि॥

Q 112 *Bhante*! Have the faith deluding *karmas* been acquired by the living beings[72]?

A 112 Yes, (they have been) acquired

Q 113 *Bhante*! Have they been acquired by part in part, by part in whole by whole in part, or by whole in whole?

A 113 Gautama! Not by part in part, nor by part in whole, nor by whole in part but by whole in whole[73]

Q 114 *Bhante*! Have the faith deluding *karmas* been acquired by the infernal beings?

A 114 Yes, (they have been so) acquired (not by part in part etc but) by whole in whole, and this by all the species till the Vaimānikas

Q 115 *Bhante*! Will the living beings acquire faith-deluding *karma*?

A 115 Yes, they will

Q 116 *Bhante*! Will they do so by part in part and so on (repeat four questions as before)

A 116 They have done so as aforesaid, (i e, by whole in whole), and that for all the species till the Vaimānikas, and all of them till the Vaimanikas do so and will do so And, likewise—absorption do absorb, did absorb, will absorb, assimilation, do assimilate did assimilate, will assimilate, bringing up, do bring up, did bring up, will bring up, suffering do suffer, did suffer, will suffer, exhaustion, do exhaust did exhaust, will exhaust[74]

Couplet : Acquisition, absorption assimilation,
Bringing up, suffering exhaustion—
First three take four forms each,
Last three take only three

[*on suffering from delusion of faith*]

प्रश्न ११७–जीवा ण भंते ! कखामोहणिज्ज कम्म वेदेंति ?

उत्तर ११७–हता गोयमा ! वेदेंति।

प्रश्न ११८–कह ण भंते ! जीवा कखामोहणिज्ज कम्म वेदेंति ?

उत्तर ११८–गोयमा ! तेहिं तेहिं कारणेहिं सकिया कखिया वितिगिछिया भेदसमावन्ना कलुससमावन्ना एव खलु जीवा कखामोहणिज्ज कम्म वेदेंति।

प्रश्न ११९–से णूण भंते ! तमेव सच्च णीसक ज जिणेहिं पवेइय ?

उत्तर ११९–हता गोयमा ! तमेव सच्च णीसक ज जिणेहिं पवेइय।

प्रश्न १२०–से णुण भंते ! एव मण धारेमाणे एव पकरेमाणे एव चिन्ठेमाणे एव सवरेमाणे आणाए आराहए भवइ ?

उत्तर १२०–हता गोयमा ! एव मण धारेमाणे जाव .भवइ।

Q 117 *Bhante* ! Do the living beings suffer from faith-deluding *karma* ?

A 117 Yes Gautama ! They do suffer

Q 118 *Bhante* ! How do the living beings suffer from faith-deluding *karma* ?

A 118 Gautama ! They suffer from faith deluding *karma* for diverse causes that fix them in doubt in desire for some other faith, in wavering split understanding and spite[25]

Q 119 *Bhante* ! Is that which is propounded only by a Jina true and beyond doubt ?

A 119 Yes, Gautama ! That which [redacted] propounded only by a Jina is true and beyond doubt

Q 120 *Bhante* ! By accepting as true and beyond doubt what a Jina has propounded by fixing his faith in it, by in corporating it in his conduct, by living as per this prescrip tion, by preventing *karma* inflow, does the living being become a true follower of the Jina ?

A 120 Yes Gautama ! By accepting as true and beyond doubt till by preventing *karma* inflow the living being becomes a true follower of the Jina

[*on the state of being and state of non being*]

प्रश्न १२१–से णूण भते ! अत्थित्त अत्थित्ते परिणमइ नत्थित्त नत्थित्ते परिणमइ ?

उत्तर १२१–हता गोयमा ! जाव परिणमइ।

प्रश्न १२२–ज त भते ! अत्थित्त अत्थित्ते परिणमइ नत्थित्त नत्थित्ते परिणमइ [redacted] किं पयोगसा वीससा ?

उत्तर १२२–गोयमा ! पयोगसा वि त वीससा वि त।

प्रश्न १२३–जहा ते भते ! अत्थित्त अत्थित्ते परिणमइ तहा ते नत्थित्त नत्थित्ते परिणमइ ? जहा ते नत्थित्त नत्थित्ते परिणमइ तहा ते अत्थित्त अत्थित्ते परिणमइ ?

उत्तर १२३–हता गोयमा ! जहा मे अत्थित्त अत्थित्ते परिणमइ तहा मे नत्थित्त नत्थित्ते परिणमइ। जहा मे नत्थित्त नत्थित्ते परिणमइ तहा मे अत्थित्त अत्थित्ते परिणमइ।

प्रश्न १२४–से णूण भते ! अत्थित्त अत्थित्ते गमणिज्ज ?

उत्तर १२४–जहा परिणमइ दो आलावगा तहा ते इह गमणिज्जेण वि दो आलावगा भाणियव्वा। जाव मे अत्थित्त अत्थित्ते गमणिज्ज।

प्रश्न १२५–जहा ते भंते! एत्थं गमणिज्जं तहा ते इहं गमणिज्जं जहा ते इहं गमणिज्जं तहा ते एत्थं गमणिज्जं?

उत्तर १२५–हंता गोयमा! जहा मे एत्थं गमणिज्जं जाव...तहा मे एत्थ गमणिज्जं।

Q. 121. *Bhante* ! Does a state of being turn into a state of being and a state of non-being into a state of non-being ?

A. 121. Yes, Gautama ! They do so (as you state)[76].

Q. 122. *Bhante* ! A state of being turns into a state of being, and a state of non-being turns into a state of non-being. Is it induced or spontaneous ?

A. 122. Gautama ! It is induced and it is also spontaneous[77].

Q. 123. *Bhante* ! As stated by you, a state of being turns into a state of being ; does it follow therefrom that a state of non-being turns into a state of non-being ? And as you say, a state of non-being turns into a state of non-being ; does it follow therefrom that a state of being turns into a state of being ?

A. 123. Gautama ! As in my view, a state of being turns into a state of being, so does a state of non-being turn into a state of non-being ; and, as a state of non-being turns into a state of non-being, so does a state of being turn into a state of being[78].

Q. 124. *Bhante* ! Does a state of being enter into a state of being ?

A. 124. Gautama ! As has been said about 'turning' in the two states of being and non-being, so about entering into in both the states,...till a state of being enters into a state of being.

Q. 125. *Bhante* ! What has been said of self, does it apply to another self ? And what applies to another self, does it apply to self[79] ?

A. 125. Gautama ! One should treat self in the same manner as another self ; and one should treat another self in the same manner as self.

[*on bondage, etc., of the faith-deluding karma*]

प्रश्न १२६–जीवा ण भंते ! कखामोहणिज्ज कम्म बधति ?

उत्तर १२६–हता गोयमा ! बधति।

प्रश्न १२७–कह ण भंते ! जीवा कखामोहणिज्ज कम्म बधति ?

उत्तर १२७–गोयमा ! पमादपच्चया जोगनिमित्त च।

प्रश्न १२८–से ण भंते ! पमाए किंपवहे ?

उत्तर १२८–गोयमा ! जोगप्पवहे।

प्रश्न १२९–से ण भंते ! जोए किंपवहे ?

उत्तर १२९–गोयमा ! वीरियप्पवहे।

प्रश्न १३०–से ण भंते ! वीरिए किंपवहे ?

उत्तर १३०–गोयमा ! सरीरप्पवहे।

प्रश्न १३१–से ण भंते ! सरीरे किंपवहे ?

उत्तर १३१–गोयमा ! जीवप्पवहे। एव सति अत्थि उट्ठाणेइ वा कम्मेइ वा बलेइ वा वीरिएइ वा पुरिसक्कारपरिक्कमेइ वा।

Q. 126. *Bhante* ! Do the living beings tie themselves with faith-deluding *karma* ?

A 126 Yes, Gautama, they do tie themselves

Q 127 *Bhante!* How do the living beings tie themselves with faith deluding *karma?*

A 127 Gautama, by carelessness and by activities of body, mind and speech[80]

Q 128 *Bhante!* Wherefrom does carelessness originate?

A 128 Gautama, from the activities of body, mind and speech

Q 129 *Bhante!* Wherefrom do these activities arise?

A 129 Gautama, from energy[81]

Q 130 *Bhante!* What s the source of energy?

A 130 Gautama! The body

Q 131 *Bhante!* What's the base of the body?

A 131 Gautama! The soul The body has been acquired on account of endeavour action, strength, energy and self exertion[82]

प्रश्न १३२—से णूण भंते ! अप्पणा चेव उदीरेइ अप्पणा चेव गरहइ अप्पणा चेव संवरेइ ?

उत्तर १३२—हंता गोयमा ! अप्पणा चेव० तं चेव उच्चारेयव्वं।

प्रश्न १३३—जं तं भंते ! अप्पणा चेव उदीरेइ अप्पणा चेव गरहइ अप्पणा चेव संवरेइ तं किं उदिण्णं उदीरेइ अणुदिण्णं उदीरेइ अणुदिण्णं उदीरणाभविय कम्मं उदीरेइ उदयाणंतरपच्छाकडं कम्मं उदीरेइ ?

उत्तर १३३—गोयमा ! नो उदिण्णं उदीरेइ नो अणुदिण्णं उदीरेइ अणुदिण्णं उदीरणा भविय कम्मं उदीरेइ णो उदयाणंतरपच्छाकडं कम्मं उदीरेइ।

प्रश्न १३४–ज त भन्ते ! अणुदिण्ण उदीरणा भविय कम्म उदीरेइ त कि उट्ठाणेण कम्मेण बलेण वीरिएण पुरिसक्कारपरिक्कमेण अणुदिण्ण उदीरणाभविय कम्म उदीरेइ उदाहु त अणुट्ठाणेण अकम्मेण अबलेण अवीरिएण अपुरिक्कारपरिक्कमेण अणुदिण्ण उदीरणाभविय कम्म उदीरेइ ?

उत्तर १३४–गोयमा ! त उट्ठाणेण वि कम्मेण वि बलेण वि वीरियेण वि पुरिसक्कारपरक्कमेण वि अणुदिण्ण उदीरणाभविय कम्म उदीरेइ। णो त अणुट्ठाणेण अकम्मेण अबलेण अवीरिएण अपुरिसक्कारपरक्कमेण अणुदिण्ण उदीरणाभविय कम्म उदीरेइ। एव सति अत्थि उट्ठाणेइ वा कम्मेइ वा बलेइ वा वीरिएइ वा पुरिसक्कारपरिक्कमेइ वा।

प्रश्न १३५–से णूण भते ! अप्पणा चेव उवसामेइ अप्पणा चेव गरहइ अप्पणा चेव सवरेइ ?

उत्तर १३५–हता गोयमा ! एत्थ वि तहेव भाणियव्व नवर अणुदिण्ण उवसामेइ। सेसा पडिसेहेयव्वा तिण्णि।

प्रश्न १३६–ज त भत ! अणुदिण्ण उवसामेइ त कि उट्ठाणेण ?

उत्तर १३६–जाव ..पुरिसक्कारपरिक्कमेति वा।

प्रश्न १३७–से णूण भते ! अप्पणा चेव वेदेइ अप्पणा चेव गरहइ ?

उत्तर १३७–एत्थ वि सव्वे वि परिवाडी नवर उदिन्न वेएइ णो अणुदिण्ण वेएइ एव जाव ..पुरिसक्कारपरिक्कमेइ वा।

प्रश्न १३८–से णूण भते ! अप्पणा चेव निज्जरेति अप्पणा चेव गरहइ ?

उत्तर १३८–एत्थ वि सव्वे वि परिवाडी नवर उदयाणतरपच्छाकड कम्म निज्जरेइ एव जाव ..परिक्कमेइ वा।

Q 132 *Bhante* ! Does he bring up *karma* by his own soul ? Does he censure them by his own soul ? Does he prevent their inflow by his own soul[93] ?

A 132 Yes, Gautama, all by his own soul[94]

Q 133 *Bhante!* As you say, the living being brings up *karma* by his own soul, censures them by his own soul, prevents their inflow by his own soul : (In doing so,) does he bring up those that are already mature, or those that are yet immature, or those that are not yet mature but are about to mature, or those that matured long back[85] ?

A. 133 : Gautama! (He) does not bring up those that are already mature, nor those that are yet immature, but those that are not yet mature though they are about to mature, and not (surely) those that matured long back[86]

Q 134 *Bhante!* As you say, (he) brings up those that are not yet mature but are fit enough to mature, (now,) does he bring up *karma* which are fit enough to mature by endeavour, by action, by strength, by energy, by self-exertion ? Or, does he do so by non endeavour, non action, non strength, non-energy, non-exertion ?

A 134 Gautama! He does bring up *karma* not yet mature but fit enough to mature by endeavour, also by action, also by strength also by energy, and also by self-exertion, but he does not bring up *karma* not yet mature but fit enough to mature by non-endeavour, non action, non strength, non-energy, non-exertion Hence exist endeavour, action, strength, energy and self-exertion

Q 135 *Bhante!* Does he, by his own soul, tranquilise (them), censure (them), prevent (their) inflow[87] ?

A 135 Gautama! Here too as aforesaid, with this difference that such *karma* as are not yet mature are tranquilised, not the remaining three

Q. 136 *Bhante!* He tranquilises *karma* which are not yet mature Does he do so by endeavour ?

A. 136. (Yes by endeavour, etc.).. till self-exertion

Q 137 *Bhante!* Does he experience by his own soul? Does he decry by his own soul?

A 137 All this in the same manner, with this difference that (he) experiences what is already mature, and not what is not mature, and so on ..till self-exertion.

Q 138 *Bhante!* (Does he) exhaust by his own soul? Does he decry by his own soul?

A 138 All this in the same manner, with this difference that (he) exhausts those that matured long back and so on ..till self exertion[84]

[*on faith delusion of infernals and monks*]

प्रश्न १३९–नेरइया ण भते! कखामोहणिज्ज कम्म वेएति?

उत्तर १३९–जहा ओहिया जीवा तहा नेरइया जाव थणियकुमारा।

प्रश्न १४०–पुढविक्काइया ण भते! कखामोहणिज्ज कम्म वेइति?

उत्तर १४०–हता वेइति।

प्रश्न १४१–कह ण भते! पुढविक्काइया कखामोहणिज्ज कम्म वेदेंति?

उत्तर १४१–गोयमा! तेसि ण जीवाण णो एव तक्का इ वा सण्णा इ वा पण्णा इ वा मणे इ वा वई ति वा अम्हे ण कखामोहणिज्ज कम्म वेएमो वेएति पुण ते।

प्रश्न १४२–से णूण भते! तमेव सच्च णीसक ज जिणेहि पवेइय?

उत्तर १४२–सेस त चेव जाव पुरिसक्कारपरिक्कमेइ वा एव जाव चउरिंदियाण पचिंदिय तिरिक्खजोणिया जाव वेमाणिया जहा ओहिया जीवा।

प्रश्न १४३–अत्थि ण भते! समणा वि निग्गथा कखामोहणिज्ज कम्म वेएति?

उत्तर १४३–हता अत्थि।

प्रश्न १४४–कह ण भते! समणा णिग्गथा कखामोहणिज्ज कम्म वेएन्ति?

उत्तर १४४–गोयमा! तेहि तेहि कारणहि नाणतरेहि दसणतरेहि चरित्ततरेहि लिगतरेहि पवयणतरेहि पावयणतरेहि कप्पतरेहि मग्गतरेहि मयतरेहि भगतरेहि णयतरेहि नियमतरेहि पमाणतरेहि सकिया कखिया वितिगिच्छिया भयसमावन्ना कलुससमावन्ना एव खलु समणा णिग्गथा कखामोहणिज्ज कम्म वेइति।

प्रश्न १४५–से णूण भते! तमेव सच्च णीसक ज जिणहि पवदति?

उत्तर १४५–हता गोयमा! तमेव सच्च णीसक एव जाव पुरिसक्कार परक्कमेइ वा।

Q 139 *Bhante*! Do the infernals experience faith deluding *karma*?

A 139 As with the ordinary living beings so with the infernals till the Stanitakumaras

Q 140 *Bhante*! Do the earth bodies experience faith deluding *karma*?

A 140 Yes they do

Q 141 *Bhante*! How do the earth bodies experience faith deluding *karma*[89]?

A 141 Gautama! It is true that they do not have argument notion intelligence mind or word to say do I experience faith deluding *karma* but still they experience[90]

Q 142 *Bhante*! Are those who have sought refuge with the Jina correct and saved from fear?

A 142 Yes as aforesaid till self exertion and this (is to be understood) to apply till four-organ beings and five-organ non human beings till the Vaimanikas—all as with ordinary living beings

Q. 143 *Bhante* ! Do the tie-free *śramanas* experience faith-deluding *karma* ?

A. 143. Yes, they do.

Q. 144. *Bhante* ! How do the tie-free *śramaṇas* experience faith-deluding *karma* ?

A. 144. Gautama ! By the same causes, under the influence of diverse knowledge, faith, conduct, external mark, discourse, preceptor, sanction, path, view-point, category, mode, rule and logic, all diverse, do the tie-free *śramanas* experience faith-deluding *karma* by acquiring doubt, desire for another faith, wavering, split understanding and spite[31].

Q 145 *Bhante* ! Are those who have taken shelter with the Jina correct and well-fortified ?

A 145. Yes, Gautama, they are. They are correct, well-fortified, and so on ..till self-exertion.

सेव भंते ! सेव भंते ! त्ति

Bhante ! So they are. Glory be to the Lord ! So saying. Gautama paid his homage and obeisance and withdrew to his seat.

तइओ उद्देसो सम्मत्तो। Chapter three ends

चतुत्थो उद्देसो

Chapter Folr

[on karma divisions]

प्रश्न १४६–कइ ण भंते! कम्मपगडीओ पण्णत्ताओ?

उत्तर १४६–गोयमा! अट्ठ कम्मपगडीओ पण्णत्ताओ। कम्मपगडीए पढमो उद्देसो नेयव्वो जाव अणुभागो सम्मत्तो।

गाहा

कइ पयडी कह बंधइ कइहि व ठाणेहि बंधए पयडी।
कइ वेदेइ य पयडी अणुभागो कइविहो कस्स॥

Q 146—*Bhante!* How many have been stated to be the divisions of *karma*?

A 146—Gautama! *Karma* divisions have been stated to be eight. Refer on this th- first chapter entitled Nature of *Karma* (in the *Pannavana Sutra*) till *karma* divisions relating to intensity.

Couplet How many are the *karma* divisions?
How about bondage? From how many quarters
Emanate fetters from (*karma*) divisions?
How many divisions are experienced?
What's the extent of their intensity?

[on endeavour to more up]

प्रश्न १४७–जीवे ण भंते! मोहणिज्जेणं कडेणं कम्मेणं उदिण्णेणं उवट्ठाएज्जा?

उत्तर १४७–हंता उवट्ठाएज्जा।

प्रश्न १४८–से भंते ! किं वीरियत्ताए उवट्ठाएज्जा अवीरियत्ताए उवट्ठाएज्जा ?

उत्तर १४८–गोयमा ! वीरियत्ताए उवट्ठाएज्जा णो अवीरिएत्ताए उवट्ठाएज्जा।

प्रश्न १४९–जइ वीरियत्ताए उवट्ठाएज्जा किं बालवीरियत्ताए उवट्ठाएज्जा पंडियवीरियत्ताए उवट्ठाएज्जा बालपंडियवीरियत्ताए उवट्ठाएज्जा ?

उत्तर १४९–गोयमा ! बालवीरियत्ताए उवट्ठाएज्जा णो पंडियवीरियत्ताए उवट्ठाएज्जा णो बालपंडियवीरियत्ताए उवट्ठाएज्जा।

Q 147—*Bhante* ! When faith-deluding *karma* has already come up, does a living being endeavour to move up ?

A 147—Yes, (he) endeavours to move up[93]

Q 148—*Bhante* ! Does (he) endeavour to move up by energy, or by non-energy ?

A 148—Gautama ! By energy (he) endeavours to move up, not by non-energy

Q 149—*Bhante* ! If (he) moves up by energy, is it by the fool's energy, or by the prudent's energy or by mixed energy ?

A. 149—Gautama ! (He) moves up by the fool's energy, not by the prudent's energy, nor by mixed energy

[*on movement down*]

प्रश्न १५०–जीवे णं भंते ! मोहणिज्जेणं कडेणं कम्मेणं उदिण्णेणं अवक्कमेज्जा ?

उत्तर १५०—हंता अवक्कमेज्जा।

प्रश्न १५१—से भंते ! जाव बालपंडियवीरियत्ताए अवक्कमेज्जा ?

उत्तर १५१—गोयमा ! बालवीरियत्ताए अवक्कमेज्जा नो पंडियवीरियत्ताए अवक्कमेज्जा सिय बालपंडियवीरियत्ताए अवक्कमेज्जा। जहा उदिण्णेण दो आलावगा तहा उवसमेण वि दो आलावगा भाणियव्वा नवरं उवट्ठाएज्जा पंडियवीरियत्ताए अवक्कमेज्जा बालपंडियवीरियत्ताए।

प्रश्न १५२—से भंते ! किं आयाए अवक्कमइ अणायाए अवक्कमइ?

उत्तर १५२—गोयमा ! आयाए अवक्कमइ णो अणायाए अवक्कमइ।

प्रश्न १५३—मोहणिज्जं कम्मं वेएमाणे से कहमेयं भंते ! एवं ?

उत्तर १५३—गोयमा ! पुव्विं से एयं एवं रोयइ इयाणिं से एयं एवं नो रोयइ एवं खलु एयं एवं।

Q 150 *Bhante* ! When faith-deluding *karma* has already come up does a living being endeavour to move down ?

A 150 Yes, (he) endeavours to move down

Q 151 *Bhante* ! (Does he endeavour to move down by the fool s energy the prudent s energy or) by mixed energy ?

A 151 Gautama ! (He) moves down by the fool s energy, not by the prudent s energy but sometimes by mixed energy Just as two statements have been made about moving up so two statements have to be made about moving down with this difference that the movement up takes place by the prudent s energy and the movement down by mixed energy[64]

Q 152 *Bhante* ! Does the movement down take place by soul or by non soul ?

A 152 Gautama! The movement down takes place by soul, not by non soul

Q 153 *Bhante*! Why does it happen like this when faith-deluding *karma* is being suffered?

A 153 Gautama! Previously he relished in this, but now he does not Hence it happens like this[95].

[on liberation at the exhaustion of karma]

प्रश्न १५४—से णुण भते! नेरइयस्स वा तिरिक्खजोणियस्स वा मणूस्स वा देवस्स वा जे कडे पावे कम्मे नत्थि तस्स अवेइयत्ता मोक्खो?

उत्तर १५४—हता गोयमा! नेरइयस्स वा तिरिक्ख-मणु-देवस्स वा जे कडे पावे कम्मे नत्थि तस्स अवेइत्ता मोक्खो।

प्रश्न १५५—से केणट्ठेण भते! एव वुच्चइ नेरइयस्स वा जाव मोक्खो?

उत्तर १५५—एव खलु मए गोयमा! दुविहे कम्मे पनत्ते। त जहा पएसकम्मे य अणुभागकम्मे य। तत्थ ण ज त पएसकम्म त नियमा वेएइ तत्थ ण ज त अणुभागकम्म त अत्थेगइय वेएइ अत्थेगइय णो वेएइ। णायमेय अरहया सुयमेय अरहया विन्नामेय अरहया इम कम्म अय जीवे अभोवगमियाए वेयणाए वेदेस्सइ इम कम्म अय जीवे उवक्कामियाए वेदणाए वेदेस्सइ अहाकम्म अहानिगरण जहा जहा त भगवया दिट्ठ तहा तहा त विप्परिणमिस्सतीति। से तेणट्ठेण गोयमा! नेरइयस्स वा जाव मुक्खे।

Q 154 *Bhante*! Those who have performed non-righteous acts, be they infernals or non-humans, humans or celestials, do they attain liberation without experiencing *karma* effects[96]

A 154 Gautama! Be they infernals or non-humans, humans or celestials those who have performed non righteous acts are not liberated without experiencing their effects

Q 155 *Bhante* ! Why do ye ordain like this that 'be they infernals,. .till are not liberated without experiencing their effects' ?

A 155 Gautama ! *Karma* has been stated by me to be of two types They are *karma* integrated with soul spaces called *pradeśa karma*, and *karma* density (i e , the extensiveness-intensiveness thereof) called *anubhaga karma* Of these, *pradesa karma* must, as a rule be experienced but *anubhaga karma* some experience, while others do not[97] It is well known, well recollected[98], well perceived by the *arihantas* which *karma* the living being experiences willingly, and which *karma* he experiences unwillingly[99]. He will get the outcome as per the nature of *karma* acquired, as per time place and status, as has been seen by the *arihantas*[100] Hence, Gautama ! did I say, be they infernals and so on,. till are not liberated without experiencing their effects'

[*on the eternality of matter*]

प्रश्न १५६–एस ण भंते ! पोग्गले अतीत अणत सासय समय भुवीति वत्तव्व सिया ?

उत्तर १५६–हन्ता गोयमा ! एस ण पोग्गले अतीत अणत सासय समय भुवीति वत्तव्व सिया।

प्रश्न १५७–एस ण भंते ! पोग्गले पडुप्पण्ण सासय समय भवतीति वत्तव्व सिया ?

उत्तर १५७–हन्ता गोयमा ! त चेव उच्चारेयव्व।

प्रश्न १५८–एस ण भंते ! पोग्गले अणागय अणन्त सासय समय भविस्स-तीति वत्तव्व सिया ?

उत्तर १५८–हन्ता गोयमा ! त चेव उच्चारेयव्व। एव खधेण वि तिण्णि आलावगा। एव जीवेण वि तिण्णि आलावगा भाणियव्वा।

Q 156 *Bhante*! Can it be said that matter existed in the past from an endless, eternal time[101]?

A 156 Gautama! It can be said that matter existed in the past from an endless, eternal time

Q 157 *Bhante*! Can it be said that matter exists in the present from an endless eternal time?

A 157 Yes Gautama! it can be said like that

Q 158 *Bhante*! Can it be said that matter will continue to exist in the future for an endless, eternal time?

A 158 Gautama! It will And all the three (i e, past, present and future) are relevant of the cluster of matter-atoms, as all the three are relevant of the soul

[*on the liberation of the monk*]

प्रश्न १५९–छउमत्थे णं भंते! मणुस्से अतीतं अणंतं सासयं समयं केवलेणं संजमेणं केवलेणं संवरेणं केवलेणं बंभचेरवासेणं केवलाहिं पवयणमाईहिं सिज्झिंसु बुज्झिंसु जाव सव्वदुक्खाणं अंतं करिंसु?

उत्तर १५९–गोयमा! णो इणट्ठे समट्ठे।

प्रश्न १६०–से केणट्ठेणं भंते! एवं वुच्चइ तं चेव जाव, अंतं करेंसु?

उत्तर १६०–गोयमा! जे केइ अंतकरा अंतिमसरीरिया वा सव्वदुक्खाणं अंतं करेंसु वा करेंति वा करिस्संति वा सव्वे ते उप्पण्णणाणदंसणधरा अरहा जिणा केवली भवित्ता तओ पच्छा सिज्झंति बुज्झंति मुच्चंति परिणिव्वायंति सव्वदुक्खाणं अंतं करेंसु वा करेंति वा करिस्संति वा से तेणट्ठेणं गोयमा जाव, सव्वदुक्खाणं अंतं करेंसु पडुप्पन्ने वि एवं चेव नवरं सिज्झंति भाणियव्वं अणागये वि एवं चेव नवरं सिज्झिस्संति भाणियव्वं। जहा छउमत्थो तहा आहोहिओ वि तहा परमाहोहिओ वि तिण्णि तिण्णि आलावगा भाणियव्वा।

प्रश्न १६१—केवली णं भंते! मणुसे अतीत अणंत सासय समय जाव . अंत करेंसु?

उत्तर १६१—हंता सिज्झिंसु जाव .. अंत करेंसु एए तिन्नि आलावगा भाणियव्वा छउमत्थस्स जहा नवर सिज्झिंसु सिज्झंति सिज्झिस्संति।

प्रश्न १६२—पडुप्पन्न भंते! अतीत अणंत सासय समय पडुप्पन्न वा सासय समय अणागय अणंत वा सासय समय जे केइ अंतकरा वा अंतिमसरीरिया वा सव्वदुक्खाणं अंत करेंसु वा करेंति वा करिस्संति वा सव्वे ते उप्पन्ननाणदंसणधरा अरहा जिणा केवली भवित्ता तओ पच्छा सिज्झंति जाव ..अंत करेस्संति वा?

उत्तर १६२—हंता गोयमा! अतीत अणंत सासय जाव .अंत करेस्संति वा।

प्रश्न १६३—से णूणं भंते! उप्पन्ननाणदंसणधरे अरहा जिणे केवली अलमत्थु त्ति वत्तव्वं सिया?

उत्तर १६३—हंता गोयमा! उप्पन्ननाणदंसणधरे अरहा जिणे केवली अलमत्थु त्ति वत्तव्वं सिया।

Q 159 *Bhante*! In the endless, eternal past period has the monk by dint of sheer austerities by merely checking *karma* inflow, by merely practising celibacy and by merely hearing spiritual discourses[102], been perfected, enlightened and able to put an end to all misery[103]?

A 159 Gautama! This is not necessarily so

Q 160 *Bhante*! Why do you say so till ends all misery?

A 160 Gautama! When a living being has been able to end all *karma* effect and has held the body for the last time[104] when he has acquired and is in full command of knowledge and of faith[105], has conquered inner foes and become a Jina and omniscient, when he has become perfected enlightened and liberated has attained total liberation, and ended all misery, only such omniscient being has been is, and will be liberated Hence it is so till ends all misery The same is to be known about the present the difference being, it needs be stated as 'is

perfected', and so about the future, the difference being, it needs be stated as 'will be perfected' What has been said about an ordinary monk also applies to one in possession of shallow *avadhi* knowledge and to one in possession of deep *avadhi* knowledge, and that in all the three forms[106]

Q 161 *Bhante*! Did the omniscient person, in the end less, eternal past period, end all misery by dint of sheer austerities, etc ?

A 161 Yes indeed, he did., till ended all misery, and this is to be stated in the three forms (past, present and future) exception being (that the omniscient alone) was, is, and will be, perfected

Q 162 *Bhante*! In the endless, eternal past period, in the endless, eternal present period and in the endless, eternal future period, those who have been able to end all *karma* effect and have held the body for the last time, those who have ended all misery, end all misery and will end all misery, do they all are, by acquiring knowledge and faith, by winning over inner foes, by being victors and omniscient, afterwards perfected ..till end all misery ?

A 162 Yes, Gautama! In the endless eternal past period, etc, (as aforesaid) ..till end all misery

Q 163 *Bhante*! Can it be said that these, with the acquisition of knowledge and of faith, the winners over inner foes the victors, the omniscient, attain the state of perfection[107] ?

A 163 Yes, Gautama! It may be said that with the acquisition of knowledge and of faith the winners over inner foes, the victors, the omniscient, they attain the state of perfection

सेव भंते! सेव भंते! त्ति।

Bhante! So they are Glory be to the Lord! So saying Gautama paid his homage and obeisance and withdrew to his seat

चउत्थो उद्देसो सम्मत्तो। *Chapter four ends*

पचमो उद्देसो

CHAPTER FIVE

[on cells in the hells]

प्रश्न १६४–कइ ण भंते ! पुढवीओ पण्णत्ताओ ?

उत्तर १६४–गोयमा ! सत्त पुढवीओ पन्नत्ताओ त जहा रयणप्पभा जाव ...तमतमा।

प्रश्न १६५–इमीसे ण भंते ! रयणप्पभाए पुढवीए कति निरयावाससय-सहस्सा पन्नत्ता ?

उत्तर १६५–गोयमा ! तीस निरयावाससयसहस्सा पन्नत्ता।

गाहा

तीसा य पन्नवीसा पन्नरस दसेव या सयसहस्सा।
तिन्नेग पचूण पचेव अणुत्तरा निरया॥

Q. 164. *Bhante !* How many have been stated to be the hells ?

A. 164. Gautama ! Hells have been stated to be seven They are : Ratnaprabhā...till Mahā-tamahprabhā

Q. 165. *Bhante !* In the hell called Ratnaprabhā, how many have been stated to be the cells for the infernal beings ?

A. 165. Gautama ! (They have been) stated to be 30,00,000.

Couplet : Hundred-thousand thirty, then twenty-five,
Next fifteen and ten,
Three hundred-thousand in the fifth,
Then one hundred-thousand minus five,
And at the seventh only five
Are total cells for the infernals.

[cells of the Asurakumāras]

प्रश्न १६६–केवइया ण भंते ! असुरकुमारावाससयसहस्सा पन्नत्ता ?

उत्तर १६६–एवं .

चउसट्ठी असुराणं चउरासीई य होइ नागाणं
बावत्तरिं सुवण्णाण वाउकुमाराण छन्नउई।
दीवदिसाउदहीण विज्जुकुमारिंदथणियमग्गीणं
छण्हं पि जुयलयाणं छावत्तरिमो सयसहस्सा॥

Q. 166. *Bhante* ! How many hundred-thousand have been stated to be the cells of the Asurakumāras[108] ?

A. 166 They are (break-ups provided)

	Total	(figures in hundred-thousand) Break-up between north	south
Asurakumāras	64	30	34
Nāgakumāras	84	40	44
Suvarṇakumāras	72	34	38
Vāyukumāras	96	46	50
Dvīpakumāras	76	36	40
Dikkumāras	76	36	40
Udadhikumāras	76	36	40
Vidyutkumāras	76	36	40
Agnikumāras	76	36	40
Stanitakumāras	76	36	40

[cells of the earth-bodies]

प्रश्न १६७—केवइया ण भंते! पुढविक्काईयावाससयसहस्सा पन्नत्ता?

उत्तर १६७—गोयमा! असंखेज्जा पुढविक्काईयावाससयसहस्सा पन्नत्ता जाव...असंखिज्जा जोइसियविमाणावाससयसहस्सा पन्नत्ता।

प्रश्न १६८—सोहम्मे ण भंते! कप्पे केवइया विमाणावासा पन्नत्ता?

उत्तर १६८—गोयमा! बत्तीस विमाणावाससयसहस्सा पन्नत्ता एवः

बत्तीस-ट्ठावीसा बारस-अट्ठ-चउरो सयसहस्सा
पन्ना-चत्तालीस छच्च सहस्सा सहस्सारे।
आणय-पाणयकप्पे चत्तारि सयाऽऽरण-च्चुए तिण्णी
सत्त विमाणसयाइं चउसु वि एएसु कप्पेसु।
एक्कारसुत्तर हेट्ठिमेसु सत्तुत्तर सय च मज्झिमए
सयमेग उवरिमए पचेव अणुत्तरविमाणा।

Q. 167. *Bhante*! How many have been stated to be the cells of the earth-bodies?

A. 167. Gautama! Countless hundreds of thousands have been stated to be the cells of the earth-bodies...till countless have been stated to be the abodes called *vimanas* of the astronomical bodies.

Q. 168. *Bhante*! How many have been stated to be the abodes in Saudharma-kalpa?

A. 168. Gautama! (They are) stated to be 32,00,000. And then:

Saudharma	32,00,000
Aiśāna	28,00,000
Sānatkumāra	12,00,000

Māhendra	8,00,000
Brahmaloka	4,00,000
Lāntaka	50,000
Mahāsukra	40,000
Sahasrāra	6,000
Ānata, Prāṇata	400
Ārana, Acyuta	300

Thus the last four have a total of 700 *vimānas.* (Above these) the neck-like (Graiveyaka) trio (implying three compartments) have (in all) 111, 107 and 100 *vimānas.* (Above these) are 5 Anuttara *vimānas*, the last of the celestial abodes[109].

[on the sort of life]

संगहो

पुढवी-ट्ठिइ-ओगाहण-सरीर-संघयणमेव संठाणे।
लेस्सा-दिट्ठी-णाणे जोगुवओगे य दस ट्ठाणा॥

प्रश्न १६९–इमीसे णं भंते! रयणप्पभाए पुढवीए तीसाए निरयावास-सयसहस्सेसु एगमेगंसि निरयावासंसि नेरइयाणं केवइया ठिइट्ठाणा पन्नत्ता?

उत्तर १६९–गोयमा! असंखेज्जा ठिइट्ठाणा पन्नत्ता तं जहा जहन्निया ठिई। समयाहिया जहन्निया ठिई दुसमयाहिया जाव...असंखेज्जसमयाहिया जहन्निया ठिई। तप्पाउग्गुक्कोसिया ठिई।

प्रश्न १७०–इमीसे ण भंते ! रयणप्पभाए पुढवीए तीसाए निरयावास-सयसहस्सेसु एगमेगंसि निरयावासंसि जहण्णियाए ठिईए वट्टमाणा नेरइया किं कोहोवउत्ता माणोवउत्ता मायोवउत्ता लोभोवउत्ता ?

उत्तर १७०–गोयमा ! सव्वे वि ताव होज्जा कोहोवउत्ता य। अहवा कोहोवउत्ता य माणोवउत्ते य। अहवा कोहोवउत्ता य माणोवउत्ता य। अहवा कोहोवउत्ता य मायोवउत्ते य। अहवा कोहोवउत्ता य मायोवउत्ता य। अहवा कोहोवउत्ता य लोभोवउत्ते य। अहवा कोहोवउत्ता य लोभोवउत्ता य। अहवा कोहोवउत्ता य माणोवउत्ते य मायोवउत्ते य। कोहोवउत्ता य माणोवउत्ते य मायोवउत्ता य। कोहोवउत्ता य माणोवउत्ता य मायोवउत्ते य। कोहोवउत्ता य माणोवउत्ता य मायोवउत्ता य। एवं कोह-माण-लोभेण वि चउ। एवं कोह-माया लोभे चउ। एवं १२। पच्छा माणेण मायाए लोभेण य कोहो भइयव्वो। ते कोहं अमुंचता। एवं सत्तावीसं भंगा णेयव्वा।

प्रश्न १७१–इमीसे ण भंते ! रयणप्पभाए पुढवीए तीसाए निरयावास-सयसहस्सेसु एगमेगंसि निरयावासंसि समयाहियाए जहन्नट्ठिईए वट्टमाणा नेरइया किं कोहोवउत्ता माणोवउत्ता मायोवउत्ता लोभोवउत्ता ?

उत्तर १७१–गोयमा ! कोहोवउत्ते य माणोवउत्ते य मायोवउत्ते य लोभोवउत्ते य। कोहोवउत्ता य माणोवउत्ता य मायोवउत्ता य लोभोवउत्ता य। अहवा कोहोवउत्ते य माणोवउत्ते य। अहवा कोहोवउत्ते य माणोवउत्ता य। एवं असीति भंगा नेयव्वा। एवं जाव...संखेज्जसमयाहिया ठिई असंखेज्ज-समयाहिया ठिई तप्पाउग्गुक्कोसियाए ठिईए सत्तावीसं भंगा भाणियव्वा।

Gist. In the hells, deserving of note are ten item—
Life-span, Constitution, Physical frame,
Bone-structure, Shape and Tinge,
Outlook, Knowledge, Activities, Cognition

Q 169. *Bhante* ! What is stated to be the span of life of each one of the infernal occupants of the 30 00 000 cells in the Ratnaprabhā hell ?

A. 169. Gautama ! Their life has been stated to have countless spans, a minimum of 10,000 years, then plus one

time unit, plus two time units, and so on . till countless time units so added,...till the maximum span, the best that fits in with each[110].

Q. 170 *Bhante!* Are the infernal beings with the minimum span of life residing in each one of these 30,00,000 cells in the Ratnaprabhā hell in possession of anger, of pride, of deceit, of greed ?

A 170 Gautama! All of them are in possession of anger, or, many with anger and one with pride, or, many with anger and many with pride or, many with anger and one with deceit, or, many with anger and many with deceit, or, many with anger and one with greed, or, many with anger and many with greed, or, many with anger, one with pride and one with deceit, or, many with anger, one with pride and many with deceit, or, many with anger, many with pride and one with deceit, or, many with anger, many with pride, and many with deceit In this manner, are to be stated the forms by four's comprising of anger, pride and greed, and by four's comprising of anger, deceit and greed. Thus 12 forms Then (starting with) pride in combination with deceit, greed in combination with anger, then leaving aside anger, and thus 27 forms in all[111]

Q 171 *Bhante!* Are the infernal beings with span of life at the minimum plus one time unit more, residing in each one of the 30,00 000 cells of the Ratanappabhā hell, in possession of anger, of pride, of deceit, of greed[112] ?

A 171. Gautama! Sometimes one is in possession of anger, sometimes one is in possession of pride, sometimes one is in possession of deceit, sometimes one is in possession of greed Sometimes many are in possession of anger, sometimes many are in possession of pride, sometimes many are in possession of deceit, sometimes many are in possession of greed Or, one with anger, one with pride ; or, one with anger, many with pride , and like this, 80 forms in all, and so on ..till life-span with a countable number of time units in excess, life-span with a countless number of time units in excess, and maximum life-span, that fits in with each, in 27 forms

[on physical dimensions]

प्रश्न १७२–इमीसे ण भंते ! रयणप्पभाए पुढवीए तीसाए निरयावास-सयसहस्सेसु एगमेगसि निरयावाससि नेरइयाण केवइया ओगाहणाठाणा पन्नता ?

उत्तर १७२–गोयमा ! असंखेज्जा ओगाहणाठाणा पन्नत्ता। त जहा, जहण्णिया ओगाहणा पदेसाहिया जहन्निया ओगाहणा दुप्पएसाहिया जहन्निया ओगाहणा जाव...असखिज्ज पएसाहिया जहण्णिया ओगाहणा। तप्पाउग्गुक्कोसिया ओगाहणा।

प्रश्न १७३–इमीसे ण भंते ! रयणप्पभाए पुढवीए तीसाए निरयावास सयसहस्सेसु एगमेगसि णिरयावाससि जहण्णियाए ओगाहणाए वट्टमाणा णेरइया किं कोहोवउत्ता ?

उत्तर १७३–गोयमा ! असीइभगा भाणियव्वा जाव .सखिज्जपएसाहिया जहन्निया ओगाहणा असखेज्जपएसाहियाए जहण्णियाए ओगाहणाए वट्टमाणाण तप्पाउग्गुक्कोसियाए ओगाहणाए वट्टमाणाण नेरइयाण दोसु वि सत्तावीस भगा।

Q 172. *Bhante*! What has been stated of the physical dimensions of each one of the occupants of the 30,00,000 cells in the Ratnaprabhā hell[113]?

A 172 Gautama! Physical dimensions have been stated to be of countless variety. They are minimum dimension, minimum plus one physical unit more, minimum plus two physical units more.. till minimum plus countless physical units more, and then maximum dimension, fitting in with each

Q 173. *Bhante*! Now, about the living beings with the minimum dimension, in each one of the occupants of the 30,00,000 cells of the Ratnaprabhā hell in possession of anger, etc.?

A 173. Gautama! (They are) stated to take in all 80 forms .. till minimum dimension plus countable number of physical units in excess Of these with minimum dimension plus countless number of physical units in excess, and those with maximum dimensions, fitting in with each, these take 27 forms[114].

[*on the body of the infernal beings*]

प्रश्न १७४–इमीसे ण भंते ! रयणप्पभाए जाव...एगमेगसि निरायावासंसि नेरइयाण कइ सरीरया पन्नत्ता ?

उत्तर १७४–गोयमा ! तिन्नि सरीरया पन्नत्ता । त जहा वेउव्विए तेयए कम्मए ।

प्रश्न १७५–इमीसे ण भंते ! जाव ..वेउव्वियसरीरे वट्टमाणा नेरइया कि कोहोवउत्ता ?

उत्तर १७५–गोयमा ! सत्तावीस भगा भाणियव्वा । एएण गमेण तिन्नि सरीरा भाणियव्वा ।

प्रश्न १७६–इमीसे ण भंते ! रयणप्पभापुढविए जाव...नेरइयाण सरीरया कि सघयणी पन्नत्ता ?

उत्तर १७६–गोयमा ! छण्ह सघयणाण असघयणी नेवट्ठी नेवच्छिरा नेवण्हारूणि । जे पोग्गला अणिट्ठा अकता अप्पिया असुहा अमणुन्ना अमणामा एतेसि सरीरसघायत्ताए परिणमति ।

प्रश्न १७७–इमीसे ण भंते ! जाव ..छण्ह सघयणाण असघयणे वट्टमाणा ण नेरइया कि कोहोवउत्ता ?

उत्तर १७७–गोयमा ! सत्तावीस भगा ।

प्रश्न १७८–इमीसे ण भंते ! रयणप्पभाए जाव ..सरीरया किसठिया पन्नत्ता ?

उत्तर १७८–गोयमा ! दुविहा पन्नत्ता । त जहा भवधारणिज्जा य उत्तर-वेउव्विया य । तत्थ ण जे ते भवधारणिज्जा ते हुडसठिया पन्नत्ता । तत्थ ण जे ते उत्तरवेउव्विया ते वि हुडसठिया पन्नत्ता ।

प्रश्न १७९–इमीसे ण जाव हुडसठाणे वट्टमाणा नेरइया कि कोहोवउत्ता ?

उत्तर १७९–गोयमा ! सत्तावीस भगा ।

Q 174 *Bhante* ! How many are stated to be the body types of each one of the infernal occupants (of the 30,00,000 cells) of the Ratnaprabhā hell ?

A. 174. Gautama ! Three body types are stated They are fluid, caloric and *kārman*[115]

Q 175. *Bhante* ! (Each one of the infernal occupants, etc ,) having a fluid body, are they in possession of anger ?

A 175. Gautama ! (They are) stated to take 27 forms The same standard (i e , 27 forms) is stated to apply to (all the) three body types[116]

Q 176 *Bhante* ! What are stated of the bone structures of the infernal occupants (of the 30 00,000 cells) of the Ratna prabhā hell ?

A 176. Gautama ! Of the six bone structures, their bodies take none (i e , they are without a bone structure In fact, they are) without bones, without arteries, without sinews Matter harmful, rough, unpleasant, unwelcome, unpalatable and ugly go in to constitute the body structure of these[11]

Q 177 *Bhante* ! (Each one of the infernal occupants, etc ,) who takes not one of the six bone structures, and is hence without a bone structure, is he in possession of anger ?

A 177. Gautama ! (Again) 27 forms.

Q 178. *Bhante* ! What are stated of the bodily shapes of the infernal occupants (of the 30,00,000 cells) of the Ratnaprabhā hell ?

A 178. Gautama ! (They are) stated to take two shapes. They are one lasting till life, and the other pure fluid lasting thereafter. Of these, the one lasting till life is stated to be of very ugly and uncouth shape Even the pure fluid type is stated to be of very ugly and uncouth shape

Q 179 *Bhante* ! (Each one of the infernal occupants, etc ,) who takes an ugly and uncouth shape, is he in possession of anger ?

A 179 Gautama ! (They take) 27 forms

[on tinge, outlook, etc , of infernals]

प्रश्न १८०–इमीसे ण भंते ! रयणप्पभाए पुढवीए नेरइयाण कति लेस्साओ पन्नता ?

उत्तर १८०–गोयमा ! एगा काउलेस्सा पन्नत्ता।

प्रश्न १८१–इमीसे ण भंते ! रयणप्पभाए जाव काउलेस्साए वट्टमाणा ?

उत्तर १८१–गोयमा ! सत्तावीस भगा।

प्रश्न १८२–इमीसे ण जाव. किं सम्मदिट्ठी मिच्छादिट्ठी सम्ममिच्छादिट्ठी।

उत्तर १८२–तिन्नि वि।

प्रश्न १८३–इमीसे ण जाव...सम्मदसणे वट्टमाणा नेरइया.. ?

उत्तर १८३–सत्तावीस भगा। एव मिच्छादसणे वि। सम्मामिच्छादसणे असीति भगा।

प्रश्न १८४–इमीसे ण भंते ! जाव. किं णाणी अण्णाणी ?

उत्तर १८४–गोयमा ! णाणी वि अन्नाणी वि। तिण्णि णाणाइ नियाम तिण्णि अण्णाणाइ भयणाए।

प्रश्न १८५–इमीसे ण भंते ! जाव···आभिणिबोहियणाणे वट्टमाणा···?

उत्तर १८५–सत्तावीस भगा। एव तिण्णि णाणाइ तिण्णि अण्णाणाइ भाणियव्वाइ।

प्रश्न १८६–इमीसे ण जाव. किं मणजोगी वइजोगी कायजोगी ?

उत्तर १८६–तिन्नि वि।

प्रश्न १८७–इमीसे ण जाव...मणजोए वट्टमाणा कोहोवउत्ता?

उत्तर १८७–सत्तावीसं भंगा। एवं वइजोए एवं कायजोए।

प्रश्न १८८–इमीसे ण जाव ..नेरइया किं सागारोवउत्ता अणागारोवउत्ता?

उत्तर १८८–गोयमा! सागारोवउत्ता वि अणागारोवउत्ता वि।

प्रश्न १८९–इमीसे ण जाव...सागारोवयोगवट्टमाणा किं कोहोवउत्ता?

उत्तर १८९–सत्तावीसं भंगा। एवं अणागारोवउत्ता वि सत्तावीसं भंगा। एवं सत्त वि पुढवीओ नेयव्वाओ णाणत्तं लेसासु।

गाहा

काऊ य दोसु तइयाए मीसिया नीलिया चउत्थीए।
पंचमीयाए मीसा कण्हा तत्तो परमकण्हा॥

Q. 180. *Bhante*! How many have been stated to be the tinges of the infernal beings in the Ratnaprabhā hell?

A. 180. Gautama! (Only) one—ash.

Q. 181. *Bhante*! (Denigens of) the Ratnaprabhā hell with ash tinge, are they in possession (of anger, etc.)?

A. 181. Gautama! 27 forms[118].

Q. 182. *Bhante*! Are these (denigens, etc.) in possession of right outlook, of wrong outlook, of mixed outlook?

A. 182. Gautama! All the three.

Q. 183. *Bhante*! Are these (denigens, etc.) in possession of right faith?

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A 183 27 forms And that too of wrong faith In mixed faith, 80 forms[119]

Q 184 *Bhante*! Are these (denigens etc,) in possession of knowledge? Are they without knowledge?

A 184. Gautama! (Both) in possession of knowledge and without knowledge Those with knowledge have, as a rule, three types of knowledge and those who are without knowledge have three corresponding ignorances[120]

Q 185 *Bhante*! Are these (i e, the denigens of the Ratnaprabhā hell), who have knowledge derived from sense-perception, in possession (of anger, etc)?

A 185. Gautama! 27 forms, with three types of knowledge, and also with three (corresponding) types of ignorance, are to be stated[121]

Q 186 *Bhante*! These (as aforesaid)—are they in possession of activities of mind of speech, of body?

A 186 All the three[122]

Q 187 *Bhante*! These (as aforesaid) with activities of mind—are they in possession of anger?

A 187 27 forms and so of those with activities of speech, and of body

Q 188 *Bhante*! These (as aforesaid) are they endowed with detailed cognition, or with cursory cognition?

A 188 Gautama! Both with detailed cognition and with cursory cognition

Q 189 *Bhante*! These (as aforesaid) endowed with detailed cognition—are they in possession of anger?

A 189 27 forms Also 27 forms for those endowed with cursory cognition[123] The above (as stated of the Ratna prabha hell) is true of the seven hells Difference is only in tinges[124]

Couplet First two (impart) ash tinge,
The third a mixed type, (ash with blue)
The fourth blue only,
The fifth a mixed one, (blue with dark)
The sixth imparts a tinge dark
And the seventh pitchy black.

[on the life of the Asurakumaras]

प्रश्न १९०–चउसट्ठीए ण भंते ! असुरकुमारावाससयसहस्सेसु एगमेगसि असुरकुमारावाससि असुरकुमाराण केवइया ठिइट्ठाणा पन्नत्ता ?

उत्तर १९०–गोयमा ! असंखेज्ज ठिइट्ठाणा पण्णत्ता। जहण्णिया ठिई जहा नेरइया तहा नवर पडिलोमा भगा भाणियव्वा। सव्वे वि ताव होज्ज लोभोवउत्ता। अहवा लोभोवउत्ता य मायोवउत्ते य अहवा लोभोवउत्ता य मायोवउत्ता य। एएण गमेण णेयव्व जाव थणियकुमाराण नवर णाणत्त जाणियव्व ।

Q 190 *Bhante* ! What sort of life has been ascribed to each one of the occupants of the 64 00 000 cells allotted to the Asurakumaras ?

A 190 Gautama ! This has been stated to take innumerable forms Minimum span is the same as that of the infernals, exception being that the forms need be reversed (as greed, deceit, pride and anger, and not anger, pride, deceit and greed as in the case of the infernals)[125] All are endowed with greed or many with greed and one with deceit or many with greed and many with deceit, and so on and like this of all the species till the Stanitakumaras. Specialities (of each species) should be noted[126]

[*on the life of the earth bodies*]

प्रश्न १९१–असंखिज्जेसु ण भंते ! पुढविकाइयावाससयसहस्सेसु एगमेगंसि पुढविकाइयावासंसि पुढविक्काइयाण केवइया ठितिट्ठाणा पन्नत्ता ?

उत्तर १९१–गोयमा ! असंखेज्जा ठितिट्ठाणा पन्नत्ता त जहा जहन्निया ठिई जाव.. तप्पाउग्गुकोसिया ठिई।

प्रश्न १९२–असंखेज्जेसु ण भंते ! पुढविक्काइयावाससयसहस्सेसु एगमेगंसि पुढविकाइयावासंसि जहण्णियाए ठितिए वट्टमाणा पुढविक्काइया किं कोहोवउत्ता माणोवउत्ता मायोवउत्ता लोभोवउत्ता ?

उत्तर १९२–गोयमा ! कोहोवउत्ता वि माणोवउत्ता वि मायोवउत्ता वि लोभोवउत्ता वि। एव पुढविक्काइयाण सव्वेसु वि ठाणेसु अभगय। नवर तेउलेस्साए असीतिभगा एव आउक्काइया वि। तेउक्काइया वाउक्काइयाण सव्वेसु वि ठाणेसु अभगय। वणस्सइकाइया जहा पुढविक्काइया।

Q. 191. *Bhante*! What sort of life has been ascribed to each one of the occupants of the countless hundreds of thousands of the earth cells ?

A 191. Gautama! This has been stated to take innumerable forms. They are minimum span,...till (maximum span) fitting in with each

Q 192 *Bhante*! Is each occupant of the countless hundreds of thousands of the earth cells, with the minimum span of life, in possession of anger, of pride, of deceit and of greed ?

A. 192. Gautama! They are in possession of anger, of pride, of deceit and of greed But the aforesaid combinations do not apply in all cases of the earth bodies. Exceptions · red-tinge ones take 80 forms, the same of the water-bodies Fire-bodies and air-bodies take no form in all cases Flora bodies are similar to the earth-bodies[127].

[on the life of the two-organ and other beings]

१९३–बेइंदिय-तेइंदिय-चउरिंदियाणं जेहिं ठाणेहिं नेरइयाणं असीइ-भंगा तेहिं ठाणेहिं असीइं चेव। नवरं अब्भहिया सम्मत्ते आभिणिबोहियनाणे सुयनाणे य एएहिं असीइभंगा। जेहिं ठाणेहिं नेरइयाणं सत्तावीसं भंगा तेसु ठाणेसु सव्वेसु अभंगयं।

193 Wherein 80 forms have been stated of the infernal beings, for the same positions, the two-, three-, and four- organ beings too take 80 forms. Speciality is that equanimity, knowledge of sense perception, and scriptural knowledge (where relevant) of the two-organ, etc., beings (also) take 80 forms, and this is an additional feature. And wherein 27 forms have been stated of the infernal beings, for the same positions, however, these (i.e., the two-organ beings, etc.) take no form[128].

[on the life of the five-organ non humans]

१९४–पंचिंदियतिरिक्खजोणिया जहा नेरइया तहा भाणियव्वा। नवरं जेहिं सत्तावीसं भंगा तेहिं अभंगयं कायव्वं। जत्थ असीति तत्थ असीतिं चेव।

194 What has been stated of the infernals is applicable to the five-organ sub-humans, speciality being that the 27 forms should be replaced by 'no form'. Wherein, however, they take 80 forms, for the same positions the same 80 (even in this case)[129]

[on the life of the human beings]

१९५–मणुस्सा वि जेहिं ठाणेहिं नेरइयाणं असीतिभंगा तेहिं ठाणेहिं मणुस्साणं वि असीतिभंगा भाणियव्वा। जेसु ठाणेसु सत्तावीसा तेसु अभंगयं। नवरं मणुस्साणं अब्भहियं जहन्नियठिईए आहारए य असीतिभंगा।

195 Wherein the infernal beings have been attributed with 80 forms, for the same positions, it has been stated that the human beings also take 80 forms. But wherein the infernals take 27 forms, these (i.e., humans) are without form

Speciality is that the humans with minimum life-span and assimilative body take 80 forms, and this is an additional feature[130].

[on the life of the celestial beings]

१९६—वाणमतर-जोइस-वेमाणिया जहा भवणवासी। णवर णाणत्तं जाणियव्व ज जस्स जाव...अणुत्तरा।

196 The Vānavyantaras, the Jyotiṣkas and the Vaimānikas are similar to the Bhavanavāsis, but their specialities should be noted, and this...till the highest *vimānas*[131].

सेव भंते। सेव भंते! त्ति जाव.. विहरइ।

Bhante ! So they are Glory be to the Lord ! So saying Gautama withdrew to resume his seat

पचमो उद्देसो सम्मत्तो। *Chapter five ends.*

छट्ठो उद्देसो

CHAPTER SIX

[on the distance at sun-rise and sun-set]

प्रश्न १९७–जावइयाओ य ण भंते! उवासंतराओ उदियंते सूरिए चक्खुप्फासं हव्वमागच्छति अत्थमंते वि य ण सूरिए तावतियाओ चेव उवासंतराओ चक्खुप्फासं हव्वमागच्छति?

उत्तर १९७–हंता गोयमा! जावइयाओ ण उवासंतराओ उदयंते सूरिए चक्खुप्फासं...अत्थमंते वि सूरिए जाव...हव्वमागच्छति।

प्रश्न १९८–जावइयाण भंते! खित्त उदयंते सूरिए आयवेण सव्वओ समंता ओभासेइ उज्जोएइ तवेइ पभासेइ अत्थमंते वि य ण सूरिए तावइय चेव खित्त आयवेण सव्वओ समंता ओभासेइ उज्जोएइ तवेइ पभासेइ?

उत्तर १९८–हंता गोयमा! जावतिय ण खेत्त जाव..पभासेइ।

प्रश्न १९९–त भंते! कि पुट्ठ ओभासेइ अपुट्ठ ओभासेइ?

उत्तर १९९–जाव. छद्दिसि ओभासेति। एव उज्जोवेइ तवेइ पभासेइ जाव नियमा छद्दिसि।

प्रश्न २००–से णूण भंते! सव्व ति सव्वावति फुसमाणकालसमयसि जावतिय खेत्त फुसइ तावतिय फुसमाणे पुट्ठे ति वत्तव्व सिया?

उत्तर २००–हंता गोयमा! सव्व ति जाव..वत्तव्व सिया।

प्रश्न २०१–त भंते! कि पुट्ठ फुसइ अपुट्ठ फुसइ?

उत्तर २०१–जाव...नियमा छद्दिसि।

Q 197 *Bhante* ! Is the distance of the rising sun from the vision of the eye the same as the distance of the setting sun from the vision of the eye[130] ?

A. 197. Gautama ! The distance of the rising sun from the vision of the eye (is the same as) the distance of the setting sun from the vision of the eye

Q 198 *Bhante* ! The rising sun, by its own rays, and in all directions and subdirections and from all sides, removes darkness from regions brightens them heats them and burns them[131], does the sun, while setting removes darkness, brightens, heats and burns those regions in all directions and subdirections, and from all sides ?

A. 198 *Gautama ! It is so The rising sun, ... till* (the sun, while setting till) from all sides

Q 199. *Bhante* ! Does the sun remove darkness from what is touched ? Does it do so from what is untouched ?

A 199 Gautama ! (touched) till removes darkness from six directions. Likewise brightens, heats and burns in six directions, and (does so) as a rule

[on space limit and sundry items]

प्रश्न २०२–लोयंते भंते! अलोयंतं फुसइ अलोयंते वि लोयंतं फुसइ ?

उत्तर २०२–हंता गोयमा! लोयंते अलोयंतं फुसइ अलोयंते वि लोयंतं फुसइ।

प्रश्न २०३–तं भंते! किं पुट्ठं फुसइ अपुट्ठं फुसइ ?

उत्तर २०३–जाव...नियमा छद्दिसिं फुसइ।

प्रश्न २०४–दीवंते भंते! सागरंतं फुसइ सागरंते वि दीवंतं फुसइ ?

उत्तर २०४–हंता जाव...नियमा छद्दिसिं फुसइ।

प्रश्न २०५–एवं एएणं अभिलावेणं उदयंते पोयंतं फुसइ छिद्दंते दूसंतं छायंते आयवंतं ?

उत्तर २०५–जाव...नियमा छद्दिसिं फुसइ।

Q. 202. *Bhante*! Does space limit touch non-space limit? Does non-space limit touch space limit[133] ?

A. 202. Yes, Gautama! Space limit touches non-space limit, as non-space limit touches space limit.

Q. 203. *Bhante*! Does it touch what is touched? Or, what is untouched ?

A. 203. (Touches what is touched...till) touches as a rule, in six directions.

Q. 204. *Bhante*! Does the limit of the island touch the limit of the sea? Does the limit of the sea touch the limit of the island[134] ?

A. 204. Yes, (as you say)...till) touches, as a rule, in six directions[135].

Q 205. From this, does it imply that the limit of the water touches the limit of the vessel, the limit of the hole touches the limit of the cloth, the limit of the ray touches the limit of the shadow ?

A 205 Yes, Gautama ! (They do, till) touches, as a rule, in six directions

[on activities]

प्रश्न २०६–अत्थि ण भते ! जीवाण पाणाइवाए ण किरिया कज्जइ ?

उत्तर २०६–हता अत्थि।

प्रश्न २०७–सा भते ! कि पुट्ठा कज्जइ अपुट्ठा कज्जइ ?

उत्तर २०७–जाव णिव्वाघाएण छद्दिसिं वाघाय पडुच्च सिय तिदिसिं सिय चउदिसिं सिय पचदिसिं।

प्रश्न २०८–सा भते ! कि कडा कज्जइ अकडा कज्जइ ?

उत्तर २०८–गोयमा ! कडा कज्जइ णो अकडा कज्जइ।

प्रश्न २०९–सा भते ! कि अत्तकडा कज्जइ परकडा कज्जइ तदुभयकडा कज्जइ ?

उत्तर २०९–गोयमा ! अत्तकडा कज्जइ णो परकडा कज्जइ नो तदुभयकडा कज्जइ।

प्रश्न २१०–सा भते ! कि आणुपुव्वि कडा कज्जइ अणाणुपुव्वि कडा कज्जइ ?

उत्तर २१०–गोयमा ! आणुपुव्वि कडा कज्जइ णो अणाणुपुव्वि कडा कज्जइ। जा य कडा कज्जइ जा य कज्जिस्सइ सव्वा सा आणुपुव्विकडा णो अणाणुपुव्विकड त्ति वत्तव्व सिया।

प्रश्न २११–अत्थि ण भते ! नेरइयाण पाणाइवायकिरिया कज्जइ ?

उत्तर २११–हंता अत्थि।

प्रश्न २१२–सा भंते! किं पुट्ठा कज्जइ अपुट्ठा कज्जइ?

उत्तर २१२–जाव नियमा छद्दिसिं कज्जइ।

प्रश्न २१३–सा भंते! किं कडा कज्जइ अकडा कज्जइ?

उत्तर २१३–न चेव जाव...णो अणाणुपुव्वि कड त्ति वत्तव्वं सिया।

२१४–जहा णेरइया तहा एगिंदियवज्जा भाणियव्वा जाव वेमाणिया। एगिंदिया जहा जीवा तहा भाणियव्वा।

२१५–जहा पाणाइवाए तहा मुसावाए तहा अदिण्णादाणे मेहुणे परिग्गहे कोहे जाव...मिच्छादंसणसल्ले। एवं एए अट्ठारस चउवीसं दंडगा भाणियव्वा।

Q 206. *Bhante*! Is activity leading to slaughter perpetrated by living beings?

A. 206. Yes, it is

Q 207. *Bhante*! So perpetrated is it touched? Is it untouched?

A. 207. (Touched) in six directions in the absence of obstructions; in case of obstructions, may be in three directions, may be in four, or five

Q 208 *Bhante*! The activity perpetrated, is it done? Is it not done?

A. 208. Gautama! The activity perpetrated is done, not the reverse of it.

Q 209. *Bhante*! Is it done by self? By others? By both (self and others)?

[Dialogue with Arya Roha]

ते ण काले ण ते ण समए ण समणस्स भगवओ महावीरस्स अतेवासी रोहे णाम अणगारे पगइभद्दए पगइमउए पगइविणीए पगइउवसते पगइपयणुकोहमाण-मायालोभे मिउमद्दवसपन्ने अल्लीणे भद्दए विणीए समणस्स भगवओ महावीरस्स अदूरसामते उड्ढजाणु अहोसिरे झाणकोट्ठोवगए सजमेण तवसा अप्पाण भावमाणे विहरइ। तए ण से रोहे अणगारे जायसड्ढे जाव पज्जुवासमाणे एव वदासी।

In that period, at that time there was a monk named Roha, who was a disciple of Mahavira He was, by nature, gentle, soft, polite and quiet, had hardly any anger, pride, deceit or greed, and was free from vanity He used to stay near the Lord He was conscious about not causing pain to others and was very much devoted to the Master This monk Roha, with his knees up, and head bent low, always immersed in meditation, and in the practice of restraint and penances, came one day near the Lord With his inquisitiveness enkindled, he paid due homage and obeisance, and most respectfully and humbly made the following submission

प्रश्न २१६–पुव्वि भते! लोए पच्छा अलोए पुव्वि अलोए पच्छा लोए?

उत्तर २१६–रोहा! लोए य अलोए य पुव्वि पेते पच्छा पेते दो वि एए सासया भावा अणाणुपुव्वी एसा रोहा!

प्रश्न २१७–पुव्वि भते! जीवा पच्छा अजीवा पुव्वि अजीवा पच्छा जीवा?

उत्तर २१७–जहेव लोए य अलोए य तहेव जीवा य अजीवा य। एव भवसिद्धिया य अभवसिद्धिया य सिद्धि असिद्धि सिद्धा असिद्धा।

प्रश्न २१८–पुव्वि भते! अडए पच्छा कुक्कुडी पुव्वि कुक्कुडी पच्छा अडए? रोहा! से ण अडए कओ? –भयव! कुक्कुडीओ। सा ण कुक्कुडी कओ? भते! अडयाओ।

उत्तर २१८–एवामेव रोहा! से य अडए सा य कुक्कुडी पुव्वि पेते पच्छा पेते दुवेते सासया भावा अणाणुपुव्वी एसा रोहा!

A 209 Gautama! Done by self, not by others, nor by both

Q 210 *Bhante*! Does the activity perpetrated follow order? Or, is it without order[138]?

A 210 Gautama! Follows order and is not without order And so of activity that is being perpetrated, and so of that which will be perpetrated All follow some order, and are not without order. It has to be stated like that[139]

Q 211 *Bhante*! Do the infernal beings perpetrate activity leading to slaughter?

A 211 Yes, they do

Q 212 *Bhante*! So perpetrated is it touched? Is it untouched?

A 212 (Touched) in six directions, as a rule

Q 213 *Bhante*! The activity perpetrated, is it done? Is it not done?

A 213 (Done, and with some order, and) not without order It has to be stated like that

214 Like the infernals, all the species till the Vaimānikas, exception being the one-organ beings Of the one organ beings, it is to be stated as in the case of ordinary (worldly) beings

215 As of slaughter, so of false utterances, usurpation, sex, spurious possession, anger till perverted faith. Like this is to be stated of the 18 vices for all 24 species

सेव भंते! सेव भंते! त्ति भगवं गोयमे समणं भगवं जाव विहरइ।

Bhante! So they are Glory be to the Lord! So saying, illustrious Gautama paid respectful homage and obeisance to the Lord and resumed his seat

[Dialogue with Arya Roha]

ते ण काले ण ते ण समए ण समणस्स भगवओ महावीरस्स अंतेवासी रोहे णामं अणगारे पगइभद्दए पगइमउए पगइविणीए पगइउवसंते पगइपयणुकोहमाण-मायालोभे मिउमद्दवसंपन्ने अल्लीणे भद्दए विणीए समणस्स भगवओ महावीरस्स अदूरसामंते उड्ढंजाणू अहोसिरे झाणकोट्ठोवगए संजमेण तवसा अप्पाणं भावेमाणे विहरइ। तए ण से रोहे अणगारे जायसड्ढे जाव...पज्जुवासमाणे एवं वयासी।

In that period, at that time, there was a monk named Roha, who was a disciple of Mahavira. He was, by nature, gentle, soft, polite and quiet, had hardly any anger, pride, deceit or greed, and was free from vanity. He used to stay near the Lord. He was conscious about not causing pain to others and was very much devoted to the Master. This monk Roha, with his knees up, and head bent low, always immersed in meditation, and in the practice of restraint and penances, came one day near the Lord. With his inquisitiveness enkindled, he paid due homage and obeisance, and most respectfully and humbly made the following submission :

प्रश्न २१६–पुव्विं भंते! लोए पच्छा अलोए पुव्विं अलोए पच्छा लोए?

उत्तर २१६–रोहा! लोए य अलोए य पुव्विं पेते पच्छा पेते दो वि एए सासया भावा अणाणुपुव्वी एसा रोहा!

प्रश्न २१७–पुव्विं भंते! जीवा पच्छा अजीवा पुव्विं अजीवा पच्छा जीवा?

उत्तर २१७–जहेव लोए य अलोए य तहेव जीवा य अजीवा य। एवं भव-सिद्धिया य अभवसिद्धिया य सिद्धि असिद्धि सिद्धा असिद्धा।

प्रश्न २१८–पुव्विं भंते! अंडए पच्छा कुक्कुडी पुव्विं कुक्कुडी पच्छा अंडए? रोहा! से ण अंडए कओ? –भयवं! कुक्कुडीओ। सा णं कुक्कुडी कओ? भंते! अंडयाओ।

उत्तर २१८–एवामेव रोहा! से य अंडए सा य कुक्कुडी पुव्विं पेते पच्छा पेते दुवेते सासया भावा अणाणुपुव्वी एसा रोहा!

A. 216. Roha! Space and non-space—both are prior and both are posterior. Both have been in existence since eternity, so neither being prior nor posterior, oh Roha!

Q 217. *Bhante*! Is the soul first and non-soul next? Or, non-soul first and the soul next?

A 217. As of space and non-space, so of soul and non-soul, of the to-be-liberated in this birth and the not-to-be-liberated in this birth, of the abode of the liberated and the abode of the non-liberated, of the liberated and the non-liberated.

Q. 218. *Bhante*! Is the egg first and the hen next? Or, the hen first and the egg next?

—Roha! Wherefrom does the egg come?

—*Bhante*! From the hen

—Where from does the hen come?

—*Bhante*! From the egg.

A. 218. That's right, oh Roha! The egg as well as the hen—both are first and both next. And such is eternal order, none being prior in time, oh Roha!

Q 219 *Bhante*! Is space limit first and non-space limit next? Or, is non-space limit first and space limit next?

A. 219 Roha! Space limit and non space limit—both are first, etc. till none being prior in time

Q 220 *Bhante*! Is space limit first and the seventh hulls next; or, *vice versa*?

A. 220. Roha! space limit and seventh hulls—both are first and both are next.. till none being prior in time. And like-

प्रश्न २१९–पुव्विं भंते ! लोयंते पच्छा अलोयंते ? पुव्विं अलोयंते पच्छा लोयंते ?

उत्तर २१९–रोहा ! लोयंते य अलोयंते य जाव अणाणुपुव्वी एसा रोहा !

प्रश्न २२०–पुव्विं भंते ! लोयंते पच्छा सत्तमे उवासंतरे पुच्छा ?

उत्तर २२०–रोहा ! लोयंते य सत्तमे उवासंतरे पुव्विं पि दो वि एते जाव अणाणुपुव्वी एसा रोहा ! एवं लोयंते य सत्तमे य तणुवाए एवं घणवाए घणोदही सत्तमा पुढवी। एवं लोयंते एक्केक्केण संजोएयव्वे इमेहिं ठाणेहिं तं जहा :

उवासवायघणउदहि पुढवीदीवा य सागरा वासा।
नेरइयाई अत्थिय समया कम्माइ लेस्साओ ॥ १
दिट्ठीदंसणणाणा सण्णा सरीरा य जोगउवओगे।
दव्वपएसा पज्जव अद्धा किं पुव्विं लोयंते ॥२

प्रश्न २२१–पुव्विं भंते ! लोयंते पच्छा सव्वद्धा ?

उत्तर २२१–जहा लोयंतेण संजोइया सव्वे ठाणा एते। एवं अलोयंतेण वि संजोएयव्वा सव्वे।

प्रश्न २२२–पुव्विं भंते ! सत्तमे उवासंतरे पच्छा सत्तमे तणुवाए ?

उत्तर २२२–एवं सत्तमं उवासंतरं सव्वेहिं समं संजोएयव्वं जाव . सव्वद्धाए।

प्रश्न २२३–पुव्विं भंते ! सत्तमे तणुवाए पच्छा सत्तमे घणवाए ?

उत्तर २२३–एयं पि तहेव नेयव्वं जाव...सव्वद्धा। एवं उवरिल्लं एक्केक्कं संजोयंतेण जो जो हिट्ठिल्लो तं तं छड्डंतेण नेयव्वं जाव ..अतीय-अणागयद्धा पच्छा सव्वद्धा जाव...अणाणुपुव्वी एसा रोहा !

Q. 216. *Bhante* ! Is space first and non-space next ? Or, non-space first and space next ?

A 216 Roha ! Space and non space—both are prior and both are posterior ; Both have been in existence since eternity, so neither being prior nor posterior, oh Roha !

Q 217 *Bhante* ! Is the soul first and non soul next ? Or, non soul first and the soul next ?

A 217 As of space and non space so of soul and non-soul of the to-be liberated in this birth and the not to-be liber ated in this birth, of the abode of the liberated and the abode of the non liberated, of the liberated and the non liberated

Q 218 *Bhante* ! Is the egg first and the hen next ? Or, the hen first and the egg next ?

—Roha ! Wherefrom does the egg come ?

—*Bhante* ! From the hen

—Where from does the hen come ?

—*Bhante* ! From the egg

A 218 That s right, oh Roha ! The egg as well as the hen—both are first and both next And such is eternal order, none being prior in time, oh Roha !

Q 219 *Bhante* ! Is space limit first and non space limit next ? Or, is non space limit first and space limit next ?

A 219 Roha ! Space limit and non space limit—both are first etc till none being prior in time

Q 220 *Bhante* ! Is space limit first and the seventh hulls next , or *vice versa* ?

A 220 Roha ! space limit and seventh hulls—both are first and both are next till none being prior in time And like-

wise with space limit and seventh light wind, and with viscous wind, and with viscous water, and with the seventh world (hell) And in the same manner, space limit is to be linked up one by one with the following hulls, winds, waters, hells islands, seas, regions, infernal and other beings 24 species, substance, time, *karma*, tinges outlook, faith, knowledge, understanding body, activities (of body, etc), cognition objects, space, modification and time—(who can conceive) which is first and which is next ?

Q 221 *Bhante* ! Does space limit come first and then all-time ?

A 221. Roha ! What has been stated of space limit *vis-a vis* other items holds even here, and the same with non space limit (*vis a vis* the items)

Q 222 *Bhante* ! Are seventh hulls first and seventh light wind next ?

A 222 Roha ! Seventh hulls are to be placed in a similar relation with all items, till all time

Q 223. *Bhante* ! Is seventh light wind first and seventh viscous wind next ?

A 223 Roha ! To be known as the same as aforesaid, .. till all time And thus on in linking one item with the next, while dropping the item preceding And so also of the time foregone and the time forthcoming *vis a vis* all time (the same as aforesaid ..till none being prior in time, oh Roha[140] !

सेव भंते ! सेव भंते ! त्ति जाव विहरइ।

Bhante ! So they are Glory be to the Lord ! So saying, monk Roha withdrew and resumed his place

त्ति भगवं गोयमे समणं जाव एवं वयासी

Thus addressing the Lord, Gautama made the following submission

[on the base of space]

प्रश्न २२४–भंते! कइविहा णं लोयट्ठिती पन्नत्ता?

उत्तर २२४–गोयमा! अट्ठविहा लोयट्ठिती पन्नत्ता। तं जहा आगासपइट्ठिए वाए वायपइट्ठिए उदही उदही पइट्ठिया पुढवी पुढवीपइट्ठिया तसा थावरा पाणा। अजीवा जीवपइट्ठिया जीवा कम्मपइट्ठिया अजीवा जीवसंगहिया जीवा कम्मसंगहिया।

प्रश्न २२५–से केणट्ठेणं भंते! एवं वुच्चइ अट्ठविहा जाव ..जीवा कम्मसंगहिया?

उत्तर २२५–गोयमा! से जहाणामए केई पुरिसे वत्थिमाडोवेइ वत्थिमाडोवेत्ता उप्पिं सितं बंधइ बंधइत्ता मज्झेण गंठिबंधइ बंधइत्ता उवरिल्लं गंठिं मुयइ मुइत्ता उवरिल्ल देसं वामेइ उवरिल्लं देसं वामेत्ता उवरिल्लं देसं आउयायस्स पूरेइ पूरित्ता उप्पिंसितं बंधइ बंधित्ता मज्झिल्लगंठिं मुयइ मुइत्ता से णूणं गोयमा! से आउयाये तस्स वाउयायस्स उप्पिं उवरिमतले चिट्ठइ? हंता चिट्ठइ। से तेणट्ठेणं जाव जीवा कम्मसंगहिया। से जहा वा केइ पुरिसे वत्थिं आडोवेइ आडोवित्ता कडीए बंधइ बंधित्ता अत्थाहमतारमपारसियंसि उदगंसि ओगाहेज्जा। से णूणं गोयमा! से पुरिसे तस्स आउयायस्स उवरिमतले चिट्ठइ? हंता चिट्ठइ। एवं वा अट्ठविहा लोयट्ठिई पन्नत्ता जाव...जीवा कम्मसंगहिया।

Q 224. *Bhante*! How many have been stated to be the bases of space?

A. 224 Gautama! Bases of space are stated to be eight. They are on the base of the sky rests air, on the base of air rests the water, on the base of the ocean rests the earth, the earth is the base for souls of moving and non-moving beings;

souls are the base for non souls , and *karma* base supports the souls (Thus) non souls are embraced by souls, as souls are embraced by *karma*[141]

Q 225 *Bhante* ! Why bases of space are stated to be eight till souls are embraced by *karma* ?

A 225 Gautama ! Suppose some one fills a leather bag with air and then ties its open end , then, after tying (the open end), ties fast at the middle , then unties the open end and takes the air out (from this part) and fills this part, from which air has been taken out, by water, and ties it again Now, he removes the knot at the middle Oh Gautama ! Does the water remain at the upper layer supported by the air ?

—*Bhante* ! So it does

—It s for this, oh Gautama till souls are embraced by *karma* Or, suppose a man fills a leather bag with air, and ties it fast at his waste , and then he enters into water, unfathomable, limitless sufficient to drown a man at his full length, water deeper than even this Then oh Gautama does the man remain at the upper layer of the water ?

—*Bhante* so he does

—It s for this that the bases of space are stated to be eight, .till souls are embraced by *karma*

[on relation between soul and matter]

प्रश्न २२६–अत्थि ण भते ! जीवा य पोग्गला य अन्नमन्नबद्धा अन्नमन्न-पुट्ठा अन्नमन्नओगाढा अण्णमण्णसिणेहपडिबद्धा अन्नमन्नघडत्ताए चिट्ठति ?

उत्तर २२६–हता अत्थि।

प्रश्न २२७–से केणट्ठेण भते ! जाव चिट्ठति ?

उत्तर २२७–गोयमा ! से जहाणामए हरदे सिया पुण्णे पुण्णप्पमाणे वोलट्टमाणे वोसट्टमाणे समभरघडत्ताए चिट्ठइ। अहे णं केई पुरिसे तसि हरदसि एगं महं नावं सयासवं सयच्छिद्दं ओगाहेज्जा। से णूणं गोयमा ! सा णावा तेहिं आसवदारेहिं आपूरमाणी आपूरमाणी पुण्णा पुण्णप्पमाणा वोलट्टमाणा वोसट्टमाणा समभरघडत्ताए चिट्ठइ? हंता चिट्ठइ। से तेणट्ठेणं गोयमा ! अत्थि णं जीवा य जाव...चिट्ठंति।

Q. 226. *Bhante*! Are soul and matter tied to one another, touched by one another, in deep tie with one another, affixed to one another as if by glue, are they compounded with one another ?

A. 226. Yes, Gautama, they are.

Q. 227. *Bhante*! Why so...till compounded with one another ?

A. 227. Gautama! Suppose there is a tank. The tank is full of water and full to capacity. It is overflowing with water. It is growing with water. It is full like a pitcher full of water. In that tank, suppose somebody floats a boat big enough to have one hundred holes which are small and one hundred more which are big. Then, that boat, with water pouring in through the holes, and pouring in profusely, overflowing, growing—does it not become like a pitcher full ?

—*Bhante*, so it does.

—For this, oh Gautama, did I say that soul and matter, etc.,...till compounded with one another[142].

[on minute water-bodies]

प्रश्न २२८–अत्थि णं भंते ! सया समियं सुहुमे सिणेहकाये पवडइ ?

उत्तर २२८–हंता अत्थि।

प्रश्न २२९–से भंते ! किं उड्ढे पवडइ अहे पवडइ तिरिए वि पवडइ ?

उत्तर २२९–गोयमा! उड्ढे वि पवडइ अहे वि पवडइ तिरिए वि पवडइ।

प्रश्न २३०–जहा से बायरे आउयाए अन्नमन्नसमाउत्ते चिर पि दीहकालं चिट्ठइ तहा णं से वि?

उत्तर २३०–णो इणट्ठे समट्ठे। से ण खिप्प एव विद्धसं आगच्छइ।

Q. 228. *Bhante*! Do minute water-bodies always fall in a measured quantity?

A. 228. Yes, Gautama, they do[163].

Q. 229 *Bhante*! Do they fall up, fall down or fall obliquely?

A. 229. Gautama! They fall up, also down, also obliquely.

Q. 230. *Bhante*! Do these too, like gross water-bodies, live together, and that for a very long time?

A. 230. Not necessarily so. They soon attain their end.

सेवं भंते! सेवं भंते! त्ति।

Bhante! So they are. Glory be to the Lord! So saying Gautama withdrew and resumed his place.

छट्ठो उद्देसो सम्मत्तो। *Chapter six ends*

सत्तमो उद्देसो

CHAPTER SEVEN

[more on infernal beings]

प्रश्न २३१—नेरइए णं भंते ! नेरइएसु उववज्जमाणे किं देसेणं देसं उववज्जइ देसेणं सव्वं उववज्जइ सव्वेणं देसं उववज्जइ सव्वेणं सव्वं उववज्जइ ?

उत्तर २३१—गोयमा ! नो देसेणं देसं उववज्जइ नो देसेणं सव्वं उववज्जइ नो सव्वेणं देसं उववज्जइ सव्वेणं सव्वं उववज्जइ। जहा नेरइए एवं जाव वेमाणिए।

प्रश्न २३२—नेरइया णं भंते ! नेरइएसु उववज्जमाणे किं देसेणं देसं आहारेइ देसेणं सव्वं आहारेइ सव्वेणं देसं आहारेइ सव्वेणं सव्वं आहारेइ ?

उत्तर २३२—गोयमा ! नो देसेणं देसं आहारेइ, नो देसेणं सव्वं आहारेइ, सव्वेणं वा देसं आहारेइ सव्वेणं वा सव्वं आहारेइ। एवं जाव...वेमाणिया।

प्रश्न २३३—नेरइए णं भंते ! नेरइएहिंतो उववट्टमाणे किं देसेणं देसं उववट्टइ ?

उत्तर २३३—जहा उववज्जमाणे तहेव उववट्टमाणे वि दंडगो भाणियव्वो।

प्रश्न २३४—नेरइए णं भंते ! नेरइएहिंतो उववट्टमाणे किं देसेणं देसं आहारेइ ?

उत्तर २३४—तहेव जाव...सव्वेण वा देसं आहारेइ सव्वेण वा सव्वं आहारेइ। एवं जाव...वेमाणिए।

प्रश्न २३५—नेरइए णं भंते ! नेरइएसु उववन्ने किं देसेणं देसं उववन्ने ?

उत्तर २३५—एओ वि तहेव जाव...सव्वेणं सव्वं उववण्णे। जहा उववज्जमाणे उववट्टमाणे य चत्तारि दंडगा तहा उववन्नेणं उव्वट्टेण वि चत्तारि दंडगा भाणियव्वा। सव्वेणं सव्वं उववण्णे। सव्वेणं वा देसं आहारेइ। सव्वेण वा सव्वं आहारेइ एएणं अभिलावेणं उववन्ने वि उव्वट्टणे वि नेयव्वं।

प्रश्न २३६–नेरइए ण भते ! नेरइएसु उववज्जमाणे कि अद्धेण अद्ध उववज्जइ अद्धेण सव्व उववज्जइ सव्वेण अद्ध उववज्जइ सव्वेण सव्व उववज्जइ ?

उत्तर २३६–जहा पढमिल्लेण अट्ठ दडगा तहा अद्धेण वि अट्ठ दडगा भाणियव्वा। नवर जहि देसेण देस उववज्जइ तहि अद्धेण अद्ध उववज्जइ इति भाणियव्व। एय णाणत्त एते सव्वे वि सोलस दडगा भाणियव्वा।

Q 231 *Bhante* ! An infernal being taking birth among the infernal beings—is he so born by part in part, by part in whole, by whole in part, or by whole in whole[144] ?

A 231 Gautama ! Not by part in part, nor by part in whole, nor by whole in part, but by whole in whole , and so from the infernal beings till the Vaimanikas

Q 232 *Bhante* ! Does one born among the infernal beings have intake by part in part, by part in whole, by whole in part, or by whole in whole ?

A 232 Gautama ! Has intake not by part in part nor by part in whole, but by whole in part and by whole in whole , and so till the Vaimânikas

Q 233 *Bhante* ! Does a being departing from infernal life do so by part in part ?

A 233 Gautama ! As in case of birth so in case of departure—the same standard is observed

Q 234 *Bhante* ! Does one departing from infernal life have intake by part in part ?

A 234 Same as aforesaid—by whole in part, and by whole in whole , and this , till the Vaimānikas

Q 235. *Bhante* Did one born among the infernal beings take birth by part in part ?

A 235 As aforesaid—he took birth by whole in whole As there are four modes each for entrance and for exit currently taking place so there are four modes for entrance and four for exit which have already taken place (To be precise) birth *by whole in whole, intake by whole in part, intake by whole in whole*, and (departure by whole in whole) *These apply* as much to entrance as to exit

Q 236 *Bhante* ! A being taking birth among the infernal beings—does he do so by half in half or by half in whole or by whole in half, or by whole in whole[145] ?

A 236 Like the eight forms as aforesaid even for halves it is necessary to state eight forms. The difference is that in place of reading 'is born by part in part , one has to state, 'is born by half in half' That s the only difference Together they give sixteen forms[146]

[on angular movement]

प्रश्न २३७—जीवे ण भंते ! किं विग्गहगइसमावन्नए अविग्गहगइसमावन्नए ?

उत्तर २३७—गोयमा ! सिय विग्गहगइसमावन्नए सिय अविग्गहगइसमावन्नए। एव जाव वेमाणिए।

प्रश्न २३८—जीवा ण भंते ! किं विग्गहगइसमावन्नगा अविग्गहगइसमावन्नगा ?

उत्तर २३८—गोयमा ! विग्गहगइसमावन्नगा वि अविग्गहगइसमावन्नगा वि।

प्रश्न २३९—नेरइया ण भंते ! किं विग्गहगइसमावन्नगा अविग्गहगइसमावन्नगा ?

उत्तर २३९—गोयमा ! सव्वे वि ताव होज्जा अविग्गहगइसमावन्नगा अहवा अविग्गहगइसमावन्नगा विग्गहगइसमावन्नगे य अहवा अविग्गहगइसमावन्नगा य विग्गहगइसमावन्नगा य। एव जाव एगिंदियवज्जा तियभगा।

प्रश्न २४०–देवे ण भते ! महड्ढिए महज्जुइए महब्बले महायसे महेसक्खे महाणुभावे अविउक्कतिय चयमाणे किचकाल हिरिवत्तिय दुगुछावत्तिय परिसहवत्तिय आहार नो आहारेइ। अहे ण आहारेइ आहारिज्जमाणे आहारिए परिणामिज्जमाणे परिणामिए पहीणे य आउए भवइ। जत्थ उववज्जइ त आउय पडिसवेदेइ। त जहा निरिक्खजोणियाउय वा मणुस्साउय वा ?

उत्तर २४०–हता गोयमा ! देवे ण महड्ढीए जाव. मणुस्साउय वा।

Q. 237. *Bhante* ! Does the soul have an angular movement ? Or, does it have a straight movement[147] ?

A. 237 Gautama ! The soul has sometimes an angular movement and sometimes a straight movement. And so...till the Vaimānikas.

Q 238 *Bhante* ! Do souls have an angular movement ? Do they have a straight movement ?

A. 238. Gautama ! Many have an angular movement and many have a straight movement.

Q 239 *Bhante* ! Do the infernal beings have an angular movement ? Or, do they have a straight movement ?

A. 239. Gautama ! All may have a straight movement ; or, many may have a straight movement and one an angular movement , or, many may have a straight movement and many an angular movement And so three forms for all beings, except the one-organ beings

Q 240. *Bhante* ! A great *deva*, with great prosperity, great halo, great strength, great fame, great ability, great heart, at the time of death, due to shame, indignation and pain, does have no intake for sometime, and then has it, and the intake transforms ; now, his celestial existence terminates. Henceforth he enjoys the life-span of the place where he is born. What may be that life-span—of an animal or of a human being[148] ?

A. 240 Well, Gautama, a *deva* with great prosperity, ...till acquires the human life-span.

[*on the state of pregnancy*]

प्रश्न २४१–जीवे णं भंते! गब्भं वक्कममाणे किं सइंदिए वक्कमइ अणिंदिए वक्कमइ?

उत्तर २४१–गोयमा! सिय सइंदिए वक्कमइ सिय अणिंदिए वक्कमइ।

प्रश्न २४२–से केणट्ठेणं?

उत्तर २४२–गोयमा! दव्विंदियाइं पडुच्च अणिंदिए वक्कमइ भाविंदियाइं पडुच्च सइंदिए वक्कमइ। से तेणट्ठेणं।

प्रश्न २४३–जीवे णं भंते! गब्भं वक्कममाणे किं ससरीरी वक्कमइ असरीरी वक्कमइ?

उत्तर २४३–गोयमा! सिय ससरीरी वक्कमइ सिय असरीरी वक्कमइ।

प्रश्न २४४–से केणट्ठेणं?

उत्तर २४४–गोयमा! ओरालिय-वेउव्विय-आहारयाइं पडुच्च असरीरी वक्कमइ। तेया-कम्माइं पडुच्च ससरीरी वक्कमइ। से तेणट्ठेणं गोयमा!

प्रश्न २४५–जीवे णं भंते! गब्भं वक्कममाणे तप्पढमयाए किं आहारं आहारेइ?

उत्तर २४५–गोयमा! माउओयं पिउसुक्कं तं तदुभयसंसिट्ठं कलुसं किव्विसं तप्पढमयाए आहारं आहारेइ।

प्रश्न २४६–जीवे णं भंते! गब्भगए समाणे किं आहारं आहारेइ?

उत्तर २४६–गोयमा! जं से माया नाणाविहाओ रसविगईओ आहारं आहारेइ तदेकदेसेणं ओयं आहारेइ।

प्रश्न २४७–जीवस्स ण भते ! गब्भगयस्स समाणस्स अत्थि उच्चारे इ वा पासवणे इ वा खेले इ वा सिंघाणे इ वा वते इ वा पिते इ वा ?

उत्तर २४७–णो इणट्ठे समट्ठे।

प्रश्न २४८–से केणट्ठेण ?

उत्तर २४८–गोयमा ! जीवे ण गब्भगए समाणे ज आहारेइ त चिणाइ त सोइदियत्ताए जाव . फासिदियत्ताए अट्ठि अट्ठिमिज-केस मसु रोम नहत्ताए से तेणट्ठेण।

प्रश्न २४९–जीवे ण भते ! गब्भगए समाणे पभू मुहेण कावलिय आहार आहारित्तए ?

उत्तर २४९–गोयमा ! णो इणट्ठे समट्ठे।

प्रश्न २५०–से केणट्ठेण ?

उत्तर २५०–गोयमा ! जीवे ण गब्भगए समाणे सव्वओ आहारेइ सव्वओ परिणामेइ सव्वओ उस्ससइ सव्वओ निस्ससइ अभिक्खण आहारेइ अभिक्खण परिणामेइ अभिक्खण उस्ससइ अभिक्खण निस्ससइ आहच्च आहारेइ आहच्च परिणामेइ आहच्च उस्ससइ आहच्च नीस्सइ। माउजीवरसहरणी पुत्तजीवरसहरणी माउजीवपडिवद्धा पुत्तजीवफुडा तम्हा आहारेइ तम्हा परिणामेइ अवरा वि य ण पुत्तजीवपडिवद्धा माउजीवफुडा तम्हा चिणाइ तम्हा उवचिणाइसे तेणट्ठेण जाव नो पभू मुहेण कावल्यि आहार आहारित्तए।

Q 241. *Bhante* ! An embryo entering in the womb—is it with organs of senses, or without organs of senses ?

A 241 Gautama ! To some extent (it is) with organs of senses and to some extent without them

Q 242 Why is it so ?

A 242 Gautama ! As for objective organs, it is without organs of senses , as for the subjective, with organs of senses Herce so[149]

Q 243. *Bhante!* An embryo entering in the womb—does it do so with body, or without body ?

A 243. Gautama! To some extent with body and to some extent without body ?

Q 244. Why is it so ?

A 244 Gautama! From the standpoint of gross, fluid and assimilative body, it is without a body, but from the standpoint of caloric and *karman* body, it is with body Hence, Gautama, it is so[150].

Q 245. Bhante! When entering in the womb, what's its first intake ?

A 245 Gautama! Its first intake is mother's blood and the father's semen—*kaluṣa* and *kilviṣa*,—which are the first intake on entering the mother's womb

Q 246 *Bhante!* What is its intake after it is lodged in the womb ?

A 246 Gautama! Along with the mother's blood, it takes a part of the substance from the mother's multifarious intakes

Q 247. *Bhante!* Does the soul lodged in the womb have stool, urine, phlegm, nose mucus, vomiting and bile ?

A 247 It does not have them

Q 248 How is it so ?

A 248 Gautama! The intake and its transformation that the soul has after being lodged in the womb go in to form its organ of touch bones, marrows, hairs, beard, pore hairs and nails. Hence (it has no excreta)

प्रश्न २४७–जीवस्स णं भंते! गब्भगयस्स समाणस्स अत्थि उच्चारे इ वा पासवणे इ वा खेले इ वा सिंघाणे इ वा वंते इ वा पित्ते इ वा?

उत्तर २४७–णो इणट्ठे समट्ठे।

प्रश्न २४८–से केणट्ठेणं?

उत्तर २४८–गोयमा! जीवे णं गब्भगए समाणे जं आहारेइ तं चिणाइ तं सोइंदियत्ताए जाव ..फासिंदियत्ताए अट्ठि-अट्ठिमिंज-केस-मंसु-रोम-नहत्ताए से तेणट्ठेणं।

प्रश्न २४९–जीवे णं भंते! गब्भगए समाणे पभू मुहेणं कावलियं आहारं आहारित्तए?

उत्तर २४९–गोयमा! णो इणट्ठे समट्ठे।

प्रश्न २५०–से केणट्ठेणं?

उत्तर २५०–गोयमा! जीवे णं गब्भगए समाणे सव्वओ आहारेइ सव्वओ परिणामेइ सव्वओ उस्ससइ सव्वओ निस्ससइ अभिक्खणं आहारेइ अभिक्खणं परिणामेइ अभिक्खणं उस्ससइ अभिक्खणं निस्ससइ आहच्च आहारेइ आहच्च परिणामेइ आहच्च उस्ससइ आहच्च नीससइ। माउजीवरसहरणी पुत्तजीवरसहरणी माउजीवपडिबद्धा पुत्तजीवफुडा तम्हा आहारेइ तम्हा परिणामेइ अवरा वि य णं पुत्तजीवपडिबद्धा माउजीवफुडा तम्हा चिणाइ तम्हा उवचिणाइ से तेणट्ठेणं जाव नो पभू मुहेणं कावलियं आहारं आहारित्तए।

Q 241. *Bhante!* An embryo entering in the womb—is it with organs of senses, or without organs of senses?

A 241 Gautama! To some extent (it is) with organs of senses, and to some extent without them

Q 242. Why is it so?

A 242. Gautama! As for objective organs, it is without organs of senses, as for the subjective, with organs of senses. Hence so[119]

Q 243 *Bhante*! An embryo entering in the womb—does it do so with body, or without body ?

A. 243. Gautama! To some extent with body and to some extent without body ?

Q 244. Why is it so ?

A. 244. Gautama! From the standpoint of gross, fluid and assimilative body, it is without a body ; but from the standpoint of caloric and *kārman* body, it is with body Hence, Gautama, it is so[160].

Q 245. *Bhante*! When entering in the womb, what's its first intake ?

A 245. Gautama! Its first intake is mother's blood and the father's semen—*kaluṣa* and *kilviṣa*,—which are the first intake on entering the mother's womb

Q 246 *Bhante*! What is its intake after it is lodged in the womb ?

A 246 Gautama! Along with the mother's blood, it takes a part of the substance from the mother's multifarious intakes

Q 247. *Bhante*! Does the soul lodged in the womb have stool, urine, phlegm, nose mucus, vomiting and bile ?

A 247. It does not have them

Q 248 How is it so ?

A 248 Gautama! The intake and its transformation that the soul has after being lodged in the womb go in to form its organ of touch, bones, marrows, hairs, beard, pore hairs and nails. Hence (it has no excreta)

Q. 249. *Bhante!* Is the soul lodged in the womb capable of taking morsel-food by the mouth?

A. 249. Gautama! This is not correct.

Q. 250 Why is it not correct?

A. 250. Gautama! The soul lodged in the womb has intake by its whole frame, transforms it by its whole frame, inhales by its whole frame, exhales by its whole frame, has intake very often, transformation very often, inhales very often, exhales very often, has intake at times, transforms it at times, inhales at times, exhales at times. And then there is a tissue sprouting from the mother which derives the elixir from the mother and supplies it to the child, and this is linked with the mother's vital organ, and this also touches the child. With this tissue, the child derives intake and transforms it. There is another tissue which issues forth from the child's vital organ and touches the mother. This helps the child in the absorption and assimilation of the intake. For this, Gautama,...till the soul lodged in the womb is not capable of taking morsel-food by the mouth

[on limbs, etc., of the embryo]

प्रश्न २५१–कइ णं भंते! माइअंगा पन्नत्ता?

उत्तर २५१–गोयमा! तओ माइयंगा पन्नत्ता। तं जहा मंसे सोणिए मत्थुलुंगे।

प्रश्न २५२–कइ णं भंते! पिइयंगा पन्नत्ता?

उत्तर २५२–गोयमा! तओ पिइयंगा पन्नत्ता। तं जहा अट्ठि अट्ठिमिंजा केस-मंसु-रोम-नहे।

प्रश्न २५३–अम्मापिइए णं भंते! सरीरए केवइयं कालं संचिट्ठइ?

उत्तर २५३–गोयमा! जावइयं से कालं भवधारणिज्जे सरीरए अव्वावन्ने भवइ एवतियं कालं संचिट्ठइ। अहे णं समए समए वोक्कसिज्जमाणे वोक्कसिज्जमाणे चरमकालसमयंसि वोच्छिन्ने भवइ।

Q. 251. *Bhante*! How many have been stated to be the contribution of the limbs of the mother?

A. 251. Gautama! The contribution of the mother's limbs have been stated to be three. They are flesh, blood and brain.

Q. 252. *Bhante*! How many have been stated to be the contribution of the limbs of the father?

A. 252. Gautama! The contribution of the father's limbs have been stated to be three. They are bones, marrows and hairs including beard, pore-hairs and nails.

Q. 253. *Bhante*! How long do the parents' limbs stick to the child's body?

A. 253. Gautama! They stick as long as the child's earthly body exists. And then as the earthly body becomes lean from time to time and ultimately ends, the parents' limbs also end.

[on the migration of the embryo to infernal and other existences]

प्रश्न २५४–जीवे णं भंते! गब्भगए समाणे नेरइएसु उववज्जेज्जा?

उत्तर २५४–गोयमा! अत्थेगइए उववज्जेज्जा अत्थेगइए नो उववज्जेज्जा।

प्रश्न २५५–से केणट्ठेणं?

उत्तर २५५–गोयमा! से णं सन्नी पंचिन्दिए सव्वाहि पज्जत्तीहिं पज्जत्तए वीरियलद्धीए वेउव्वियलद्धीए पराणीएणं आगयं सोच्चा निसम्म पएसे निच्छुभइ निच्छुभित्ता वेउव्वियसमुग्घाएणं समोहणइ समोहणित्ता चाउरंगिणिं सेन्नं विउव्वइ चाउरंगिणिं सेन्नं विउव्वित्ता चाउरंगिणीए सेणाए पराणीएणं सद्धिं संगामं संगामेइ। से णं जीवे अत्थकामए रज्जकामए भोगकामए कामकामए अत्थकंखिए रज्जकंखिए भोगकंखिए कामकंखिए अत्थपिवासए रज्जपिवासए भोगपिवासए

कामपिवासए तच्चित्ते तम्मणे तल्लेसे तदज्झवसिए तत्तिव्वज्झवसाणे तदट्ठो-वउत्ते तदप्पिकयरणे तब्भावणभाविए एयसि ण अतरसि काल करेज्ज नेरइएसु उववज्जइ। से तेणट्ठेण गोयमा! जाव .अत्थेगइए उववज्जेज्जा अत्थेगइए नो उववज्जेज्जा।

प्रश्न २५६–जीवे ण भते! गब्भगए समाणे देवलोगेसु उववज्जेज्जा?

उत्तर २५६–अत्थेगइए उववज्जेज्जा अत्थेगइए नो उववज्जेज्जा।

प्रश्न २५७–से केणट्ठेण?

उत्तर २५७–गोयमा! से ण सन्नी पचिदिए सव्वाहि पज्जत्तीहि पज्जत्तए तहारूवस्स समणस्स वा माहणस्स वा अतिए एगमपि आरिय धम्मिय सुवयण सोच्चा निसम्म तओ भवइ सवेगजायसड्ढे तिव्वधम्माणुरागरत्ते से ण जीवे धम्म-कामए पुन्नकामए सग्गकामए मोक्खकामये धम्मकखिए पुन्नकखिए सग्गकखिए मोक्खकखिए धम्मपिवासए पुन्नपिवासए सग्गमोक्खपिवासए तच्चित्ते तम्मणे तल्लेसे तदज्झवसिए तत्तिव्वज्झवसाणे तदट्ठोवउत्ते तदप्पिय करणे तब्भावणाभाविए एयसि ण अतरसि काल करेज्ज देवलोगेसु उववज्जइ। से तेणट्ठेण गोयमा!

Q 254 *Bhante*! Does the soul which has lived in the womb take birth in the hells?

A 254 Gautama! Some are so born and some are not.

Q 255. Why is it so?

A 255 Gautama! One who has been living in the womb, who is endowed with the five organs of senses and also mind, who is perfect with vitalities, who, on hearing and duly knowing that the enemy's forces have come to attack, throws out the soul spaces by dint of his power of vitality and power to transform (the body), and creates, by dint of his power to create, a fourfold army and fights with the enemy forces—such one desirous of wealth, desirous of kingdom, desirous of objects of pleasure, desirous of objects of enjoyment, involved in wealth,

involved in kingdom, involved in objects of pleasure, involved in objects of enjoyment, hankering after wealth, hankering after kingdom, hankering after objects of pleasure, hankering after objects of enjoyment, with his heart in them, with mind in them, with his soul's end concentrated in them, persevering for them, striving for them, careful about them, acting for them, and having his inclinations rooted in them, if such one dies at that time, then is he born in the hells. For this, oh Gautama, some of the living beings are born in the hells and some are not

Q 256 *Bhante*! Does the soul which has lived in the womb take birth in the heavens?

A 256 Gautama! Some are so born and some are not.

Q 257. Why is it so?

A 257. Gautama! One who has been living in the womb, who is endowed with five organs of senses and also mind, who is perfect with vitalities, if such one has heard even a single spiritual prescription from a *śramana* or a *māhana*, has taken it to heart, and developed deep devotion towards religion, with profound love for religion, desirous of auspicious *karma*, desirous of heavens, desirous of liberation, with attachment for religion for auspicious *karma*, for heavens, for liberation, with hankering for religion, for pious *karma*, for heavens, for liberation, with his heart fixed in them, with his mind fixed in them, with his soul's end concentrated in them, profoundly striving for them, careful about them, acting for them, and having his inclinations rooted in them, if such one dies at that time, then is he born in one of the heavens. Hence, Gautama, some are born in heavens and some are not

[on life in the mother's womb]

प्रश्न २५८–जीवे ण भन्ते! गब्भगए समाणे उत्ताणए वा पासिल्लए वा अंबखुज्जए वा अच्छेज्जए वा चिट्ठेज्जए वा निसीएज्ज वा तुयट्टेज्ज वा माउए सुयमाणीए सुवइ जागरमाणीए जागरइ सुहियाए सुहिए भवइ दुहियाए दुहिए भवइ?

उत्तर २५८—हता गोयमा ! जीवे ण गब्भगए समाणे जाव दुहियाए दुहिए भवइ। अहे ण पसवणकालसमयसि सीसेण वा पाएहि वा आगच्छति सम्म आगच्छइ तिरिय आगच्छइ विणिहाय आवज्जइ वन्नवज्झाणि य से कम्माइ बद्धाइ पुट्ठाइ निहत्ताइ कडाइ पट्ठवियाइ अभिनिविट्ठाइ अभिसमन्नागयाइ उदिन्नाइ नो उवसताइ भवति तओ भवइ दुरूवे दुवन्ने दुग्गधे दुरसे दुफासे अणिट्ठे अकते अप्पिए असुभे अमणुन्ने अमणामे हीणस्सरे दीणस्सरे अणिट्ठस्सरे अकतस्सरे अप्पियस्सरे असुभस्सरे अमणुन्नस्सरे अमणामस्सरे अणाएज्जवयणे पच्चायाए या वि भवइ। वण्णवज्झाणि य से कम्माइ नो बद्धाइ पसत्य णेयव्व जाव आदिज्जवयणे पच्चायाए या वि भवइ।

Q 258 *Bhante* ! A being lodged in the womb, does he lie on the back ? Does he lie on his sides ? Does he lie with a curve like a mango ? Does he remain in normal shape ? Does he stand ? Does he sit ? Does he sleep ? Does he sleep when the mother sleeps ? Does he wake up when the mother wakes ? Is he happy when the mother is happy and is he sad when the mother is sad ?

A 258 Gautama ! They are so till a being lodged in the womb is sad when the mother is sad. If he comes out by the head, or by the legs, that's the right posture If he comes out by the side, he dies If his *karma* is affixed in an inauspicious manner, so touching him, so holding him, so performing, so fructifying, so concentrating, so pouring in, and if they are not to subside, then such one is born with bad shape, bad hue, bad odour, bad taste, bad touch, is inauspicious, uncouth, unpleasant, unappealing, devoid of beauty, with low voice, with pitious voice, with inauspicious voice, with unappealling voice, with unpleasant voice, with words unpleasant. But if his *karma* is not affixed in an inauspicious manner, then all the aforesaid items are reversed.. till he is one with pleasant words.

सेव भते ! सेव भते ! त्ति।

Bhante ! So they are Glory be to the Lord ! So saying Gautama withdrew and resumed his seat.

सत्तमो उद्देसो सम्मत्तो। *Chapter seven ends*

अट्ठमो उद्देसो

CHAPTER EIGHT

[*on the life span of the fool, the prudent, etc*]

रायगिहे समोसरण जाव ..एव वयासी

Congregation at Rājagrha (description as aforesaid). Gautama made submission as follows

'प्रश्न २५९–एगतबाले ण भते ! मणुस्से किं णेरइयाउय पकरेइ तिरिक्खाउय पकरेइ मणुस्साउय पकरेइ देवाउय पकरेइ ? णेरइयाउय किच्चा णेरइएसु उववज्जइ तिरियाउय किच्चा तिरिएसु उववज्जइ मणुस्साउय किच्चा मणुस्सेसु उववज्जइ देवाउय किच्चा देवलोगेसु उववज्जइ ?

उत्तर २५९–एगतबाले ण मणुस्से णेरइयाउय पि पकरेइ तिरियाउय पि पकरेइ मणुस्साउय पि पकरेइ देवाउय पि पकरेइ । णेरइयाउय पि किच्चा णेरइएसु उववज्जइ तिरियाउय पि किच्चा तिरिएसु उववज्जइ मणुस्साउय पि किच्चा मणुएसु उववज्जइ देवाउय पि किच्चा देवलोगेसु उववज्जइ ।

प्रश्न २६०–एगत पडिए ण भते ! मणुस्से किं णेरइयाउय पकरेइ जाव देवाउय किच्चा देवलोएसु उववज्जइ ?

उत्तर २६०–गोयमा ! एगतपडिए ण मणूसे आउय सिय पकरेइ सिय णो पकरेइ । जइ पकरेइ णो णेरइयाउय पकरेइ णो तिरियाउय पकरेइ णो मणुस्साउय पकरेइ । देवाउय पकरेइ । णो णेरयाउय किच्चा णेरइएसु उववज्जति णो तिरियाइउय किच्चा तिरिएसु उववज्जति णो मणुस्साउय किच्चा मणुस्सेसु उववज्जति देवाउय किच्चा देवेसु उववज्जति ।

प्रश्न २६१–से केणट्ठेण जाव देवाउय किच्चा देवेसु उववज्जति ?

उत्तर २६१—गोयमा ! एगन पडियस्स ण मणूसस्स केवल एव दो गईओ पण्णायति त जहा अतकिरिया चेव कप्पोपवत्तिया चेव। से तेणट्ठेण गोयमा ! जाव...देवाउय किच्चा देवेसु उववज्जति।

प्रश्न २६२—बाल्पडिए ण भते ! मणुस्से किं णेरइयाउय पकरेइ जाव ...देवाउय किच्चा देवेसु उववज्जइ ?

उत्तर २६२—गोयमा ! णो णेरइयाउय पकरेइ जाव देवाउय किच्चा देवेसु उववज्जइ।

प्रश्न २६३—से केणट्ठेण जाव ..देवाउय किच्चा देवेसु उववज्जइ ?

उत्तर २६३—गोयमा ! बालपडिए ण मणुस्से तहारूवस्स समणस्स वा माहणस्स वा अन्तिए एगमवि आरिय धम्मिय सुवयण सोच्चा णिसम्म देस उवरमइ देस णो उवरमइ देस पच्चक्खाइ देस णो पच्चक्खाइ। से तेणट्ठेण देसोवरम-देसपच्चक्खाणेण णो णेरइयाउय पकरेइ जाव देवाउय किच्चा देवेसु उववज्जइ। से तेणट्ठेण जाव देवेसु उववज्जति।

Q 259 *Bhante* ! Does a being wholly foolish/unrenounced[151] acquire an infernal life ? Does he acquire the life of a sub-human being/animal ? Does he acquire the life of a human being ? Or, does he acquire the life of a celestial being ? Or, is he born among the infernal beings by acquiring the life of an infernal being, or among animals by acquiring the life of a sub-human being or among men by acquiring the life of a human being, or among the gods by acquiring the life of a celestial being ?

A. 259. Gautama ! A being who is wholly foolish/unrenounced acquires the life of an infernal being, of an animal, of a human being, also of a god By acquiring the life of an infernal being, he is born among the infernals , by acquiring the life of an animal, he is born among the sub-human beings ; by acquiring the life of a man, he is born among the human beings ; and by acquiring the life of a god, he is born among the celestial beings[152].

Q 260 *Bhante*! Does a being who is wholly prudent/renounced acquire an infernal life till by acquiring the life of a god he is born among the celestial beings ?

A 260 Gautama! A being who is wholly prudent/renounced[153] sometimes acquires life and sometimes he does not When he acquires life he acquires the life not of an infernal being nor of an animal nor of a human being but of a celestial being As he acquires not life in hells he is not born among the infernal beings, as he acquires not the life of the sub-human beings he is not born among the animals, as he acquires not the life of the human being, he is not born among men, but as he acquires the life of a celestial being he is born among gods

Q 261 Why is it so till by acquiring the life of a celestial being he is born among gods ?

A 261 Gautama! It has been stated that a wholly renounced being acquires either of the two states viz. liberation in the same life and birth in the *kalpas* (as the Vaimanikas) It is for this reason oh Gautama, till he is born among gods

Q 262 *Bhante*! Does a being who is partly foolish/unrenounced and partly prudent/renounced acquire life among the infernal beings till he is born among gods ?

A 262 Gautama! He does not acquire life among the infernal beings, till by acquiring the life of a celestial being he is born among gods.

Q 263 Why is it so till by acquiring the life of a celestial being he is born among gods ?

A 263 A being who is partly foolish/unrenounced and partly prudent/renounced[154] hears even a single spiritual Aryan word from a *śramana* or *māhana* and accepts it, and then he partly abstains and partly abstains not partly renounces and partly renounces not. For that reason due to part absti

nence and part renunciation, he does not acquire the life of an infernal being,... till by acquiring the life of a celestial being, he is born among gods. That's why he is born among gods as stated above

[on activities]

प्रश्न २६४—पुरिसे ण भंते ! कच्छंसि वा दहंसि वा उदगंसि वा दविसि वा वलयंसि वा नूमंसि वा गहणंसि वा गहणविदुग्गंसि वा पव्वयंसि वा पव्वनविदुग्गंसि वा वणंसि वा वणविदुग्गंसि वा मियवित्तीए मियसंकप्पे मियपणिहाणे मियवहाए गंता एते मिए त्ति काउं अण्णयरस्स मियस्स वहाए कूडपास उद्दाति तओ ण भंते ! से पुरिसे कतिकिरिए पन्नत्ते ?

उत्तर २६४—गोयमा ! जाव च ण से पुरिसे कच्छंसि वा जाव...कूडपास उद्दाइ ताव च ण से पुरिसे सिय तिकिरिए सिय चउकिरिए सिय पचकिरिए।

प्रश्न २६५—से केणट्ठेण भंते ! एव वुच्चइ सिय तिकिरिए सिय चउकिरिए सिय पचकिरिए ?

उत्तर २६५—गोयमा ! जे भविए उद्दवणयाए णो बधणयाए णो मारणयाए ताव च ण से पुरिसे काइयाए अहिगरणियाए पाउसियाए तिहिं किरियाहिं पुट्ठे। जे भविए उद्दवणयाए वि बधणयाए वि णो मारणयाए ताव च ण से पुरिसे काइयाए अहिगरणियाए पाउसियाए पारितावणियाए चउहिं किरियाहिं पुट्ठे। जे भविए उद्दवणयाए वि बधणयाए वि मारणयाए वि ताव च ण से पुरिसे काइयाए अहिगरणियाए पाउसियाए जाव...पाणाइवायकिरियाए पचहिं किरियाहिं पुट्ठे से तेणट्ठेण जाव... पचकिरिए।

Q 264 *Bhante* ! One who earns subsistence from animal slaughter, one who hunts an animal and is deeply attached to it —if such one, with a view to killing some animal, and thinking that 'it's here' sets a trap at a place covered with trees and encircled by a river, in a tank or a lake, in a place covered with thick grass, at the river's bend, in a dark place, in a deep forest, in a forest on a mountain, or on a mountain, or a mountainous region, in a (common) forest or forest with varieties of flora, then *Bhante*, how many activities does he perform ?

A 264 Gautama! Such a man, till sets a trap,. till a forest with varieties of flora, sometimes performs three activities, sometimes four activities, and sometimes five activities

Q 265 *Bhante!* Why do you say so that he sometimes performs three activities, sometimes four activities and sometimes five activities?

A 265 Gautama! So long as he holds the net but fastens not the animal and kills it not, he is touched by three activities viz., physical activities or activities of the body, instrumental activities arising out of the collection of instruments, and activities born out of hatred So long as he holds the net and fastens the animal but kills it not he is touched by four activities, viz., physical, instrumental hatred born and pain-causing When he holds the net fastens the animal and kills it, he is touched by five activities viz., physical, instrumental, hatred-born pain causing and slaughter Hence, oh Gautama, it is so, till sometimes five activities

प्रश्न २६६–पुरिस ण भंते! कच्छंसि वा जाव वणविदुग्गंसि वा तणाइं ऊसविय ऊसविय अगणिकाय णिसिरइ। ताव च ण से भंते! पुरिसे कति किरिए?

उत्तर २६६–गोयमा! सिय तिकिरिए सिय चउकिरिए सिय पंचकिरिए।

प्रश्न २६७–से केणट्ठेण?

उत्तर २६७–गोयमा! जे भविए उस्सवणयाए तिहिं। उस्सवणयाए वि णिसिरणयाए वि णो दहणयाए चउहिं। जे भविए उस्सवणयाए वि णिसिरणयाए वि दहणयाए वि ताव च ण से पुरिसे काइयाए जाव पंचहिं किरियाहिं पुट्ठे। से तेणट्ठेण गोयमा!

प्रश्न २६८–पुरिस ण भंते! कच्छंसि वा जाव वणविदुग्गंसि वा मिय वित्तीए मियसकप्पे मियपणिहाणे मियवहाए गंता एते मिय त्ति काउ अन्नयरस्स मियस्स वहाए उसु णिसिरति तओ ण भंते! से पुरिसे कतिकिरिए?

उत्तर २६८–गोयमा! सिय तिकिरिए सिय चउकिरिए सिय पंचकिरिए।

प्रश्न २६९—से केण्ट्ठेण ?

उत्तर २६९—गोयमा ! जे भविए णिसिरणयाए नो विद्धसणयाए वि नो मारणयाए वि तिर्हि। जे भविए णिसिरणयाए वि विद्धसणयाए वि णो मारणयाए चउर्हि। जे भविए णिसिरणयाए वि विद्धसणयाए वि मारणयाए वि ताव च ण से पुरिसे जाव पचहिं किरियाहि पुट्ठे। से तेणट्ठेण गोयमा ! सिय तिकिरिए सिय चउकिरिए सिय पचकिरिए।

Q 266 *Bhante* ! If a being in all places as aforesaid, from a place full of trees and encircled by a river, till a place covered with wide varieties of flora, collects blades of grass and sets fire to them, how many activities does he perform ?

A 266 Gautama ! Sometimes three activities, sometimes four, sometimes five

Q 267 Why is it so ?

A 267 Gautama ! So long as he collects the blades, three, so long as he collects the blades and throws fire into them but burns not, four, and when he collects the blades, throws fire into them and burns them, touched is he by five activities, from physical onwards It is for this so, oh Gautama !

Q 268 *Bhante* ! One who earns subsistence from animal slaughter, hunts animals and is devoted to hunting such one thinking that 'they are here', at a place covered with trees and encircled by a river, till forest with varieties of flora, throws an arrow with a view to killing, how many activities does he perform ?

A 268 Gautama ! Sometimes three, sometimes four, sometimes five

Q 269 How is it so ?

A 269 Gautama ! So long as he throws the arrow, but hits not the animal nor kills it, (he performs) three activities When he has thrown the arrow and hit the animal, but not killed

it, four activities But when he has thrown the arrow hit the animal and killed it, he is touched by five activities It is for this, oh Gautama, sometimes three sometimes four, sometimes five

प्रश्न २७०–पुरिसे ण भंते ! कच्छंसि वा जाव...अण्णयरस्स मियस्स वहाए आयतकण्णायत उसु आयामेत्ता चिट्ठेज्जा अण्णे य (अन्नयरे) पुरिसे मग्गओ आगम्म सयपाणिणा असिणा सीस छिंदेज्जा से य उसू ताए चेव पुव्वायामणयाए त मिय विंधेज्जा से ण भंते ! पुरिसे किं मियवेरेण पुट्ठे ? पुरिसवेरेण पुट्ठे ?

उत्तर २७०–गोयमा ! जे मिय मारेइ से मियवरेण पुट्ठे। जे पुरिस मारेइ से पुरिसवेरेण पुट्ठे।

प्रश्न २७१–से केणट्ठेण भंते ! एव वुच्चइ जाव से पुरिसवेरेण पुट्ठे ?

उत्तर २७१–से णूण गोयमा ! कज्जमाणे कडे सधिज्जमाणे सधिते णिव त्तिज्जमाणे निव्वत्तिते निसरिज्जमाणे णिसिट्ठे त्ति वत्तव्व सिया ? हता भगव ! कज्जमाणे कडे जाव णिसिट्ठे त्ति वत्तव्व सिया। से तणट्ठण गोयमा ! जे मिय मारेइ से मियवेरेण पुट्ठे। जे पुरिस मारेइ से पुरिसवेरेण पुट्ठे। अतोछण्ह मासाण मरइ काइयाए जाव पचहिं किरियाहिं पुट्ठे। बाहि-छण्ह मासाण मरइ काइयाए जाव पारियावणियाए चउहिं किरियाहिं पुट्ठे।

प्रश्न २७२–पुरिसे ण भंते ! पुरिस सत्तीए समभिधसेज्जा सयपाणिणा वा से असिणा सीस छिंदेज्जा तओ ण भंत ! से पुरिसे कतिकिरिए?

उत्तर २७२–गोयमा ! जाव च ण से पुरिसे त पुरिस सत्तीए समभि धसेइ सयपाणिणा वा से असिणा सीस छिंदइ ताव च ण से पुरिसे काइयाए अहि गरणियाए जाव पाणाइवायकिरियाए पचहिं किरियाहिं पुट्ठे। आसण्णवहएण य अणवकखणवत्तीए ण पुरिसवेरेण पुट्ठे।

Q 270 *Bhante*! At a place covered with trees etc, (as aforesaid), some-one, with a view to killing carefully pulls the arrow (affixed on the bow string) till his ear, and another coming from behind chops his head with a sword in his hand, now the arrow, because of the previous preparation goes out and pierces the animal Now, *Bhante* is the man touched by the hatred of the animal or the hatred of the man ?

A 270 Gautama! He who kills the animal is touched by the hatred of the animal, and he who kills the man is touched by the hatred of the man

Q 271 *Bhante*! How is it so till touched by the hatred of the man ?

A 271 Gautama! Certain it is that 'being done' is 'done', 'aiming' is 'aimed', 'preparing' is 'prepared', 'throwing' is 'thrown'. Don't you agree ?

—Yes *Bhante*, I agree 'Being done' is 'done', till 'throwing' is 'thrown'

—For this, oh Gautama, he who kills the animal is touched by the hatred of the animal and he who kills the man is touched by the hatred of the man And if (the animal) dies within six months (*the killer*) is touched by physical, etc, five activities, but if (it) dies after six months, (the killer) is touched by four activities from physical till pain causing[156]

Q 272 *Bhante*! If a man kills another man by a javeline, or chops off his head with a sword by his own hand, then how many activities does he perform ?

A 272. Gautama! When that man kills another by javeline or chops his head off with a sword by his own hand, then he is touched by five activities from physical till slaughter, and that instant killer, who is careless of the life of others, is touched by the hatred of the man

[*on the cause of victory and defeat*]

प्रश्न २७३–दो भंते! पुरिसा सरिसया सरित्तया सरिव्वया सरिसभंड-मत्तोवगरणा अण्णमण्णेण सद्धिं संगामं संगामेंति तत्थ णं एगे पुरिसे पराइणइ एगे पुरिसे पराइज्जइ। से कहमेयं भंते! एवं?

उत्तर २७३–गोयमा! एवं वुच्चइ सवीरिए पराइणइ अवीरिए पराइ-ज्जइ।

प्रश्न २७४–से केणट्ठेण जाव पराइज्जइ ?

उत्तर २७४–गोयमा ! जस्स ण वीरियवज्झाइ कम्माइ णो बद्धाइ णो पुट्ठाइ जाव णो अभिसमण्णागयाइ णो उदिण्णाइ उवसताइ भवति से ण पराइणइ। जस्स ण वीरियवज्झाइ कम्माइ बद्धाइ जाव ..उदिण्णाइ णो उवसताइ भवति से ण पुरिसे पराइज्जइ। से तेणट्ठे ण गोयमा ! एव वुच्चइ सविरिए पराइणइ अविरिए पराइज्जइ।

Q. 273 *Bhante*! When two persons, wholly alike, with imilar skin, similar age and similar instruments, are in a duee, hen, surely, of the two, one will win and the other will los. *Bhante*! Why it happens like that ?

A. 273. Gautama! It may be stated that one with energy wins and one without energy loses

Q. 274. Why is it so, till loses ?

A. 274. Gautama! One who has not acquired *karma* obstructing energy, and has not got them, (or) when such of his *karma* has not come up, but lies dormant, such one wins (On the contrary,) one who has acquired *karma* obstructing energy, and has got them, (or) when such of his *karma* is up, and is not dormant, such one loses This is the reason, Gautama! And so it is said, one with energy wins, and one without energy loses

[*on energy*]

प्रश्न २७५–जीवा ण भते ! किं सवीरिया, अवीरिया ?

उत्तर २७५–गोयमा ! सवीरिया वि अवीरिया वि।

प्रश्न २७६–से केणट्ठेण ?

उत्तर २७६–गोयमा ! जीवा दुविहा पन्नत्ता त जहा समारसमावण्णगा य असमारसमावण्णगा य। तत्थ ण जे ते असमारसमावण्णगा ते ण सिद्धा। सिद्धा ण अवीरिया। तत्थ ण जे ते समारसमावण्णगा ते दुविहा पन्नत्ता त जहा

non-active / dormant state), but without energy because it induces no activity. Those who are not so steadfast are with energy which is not dormant, but active, but this energy may or may not induce activity. It is for this so, oh Gautama ! So it is said that the living beings are of two types, viz., with energy and without energy.

Q. 277. *Bhante* ! Are the infernal beings with energy or without energy ?

A. 277. The infernal beings are with energy in the sense of non-active energy, but as to energy that induces activity, they may be with energy or without energy.

Q. 278. Why is it so ?

A. 278. Gautama ! Those infernal beings who have endeavour, activity, strength, energy and self-exertion are with energy which is the dormant energy, and also with energy which *is the active energy. And those infernal beings who have* not endeavour, till self-exertion, they are with energy which is the dormant energy, but without energy that induces activity. Hence so.

279. As with infernal beings, so with all.. till five-organ sub-human beings Human beings are like the mundane beings, *save the liberated The Vānavyantaras, Jyotiskas* and *Vaimānikas* are like the infernal beings

सेव भंते ! सेव भंते ! त्ति जाव...विहरइ।

Bhante ! So they are Glory be to the Lord ! So saying Gautama, till he resumed his seat.

अट्ठमो उद्देसो सम्मत्तो। *Chapter eight ends*

सेलेसिपडिवण्णगा य असेलेसिपडिवण्णगा य। तत्थ णं जे ते सेलेसिपडिवन्नगा ते ण लद्धिवीरियेण सवीरिया करणवीरियेण अवीरिया। तत्थ ण जे ते असेलेसिपडिवण्णया ते ण लद्धिवीरियेण सवीरिया करणवीरियेण सवीरिया वि अवीरिया वि। से तेणट्ठेण गोयमा ! एव वुच्चइ जीवा दुविहा पन्नत्ता त जहा सवीरिया वि अवीरिया वि।

प्रश्न २७७–णेरइया ण भते ! किं सवीरिया, अवीरिया ?

उत्तर २७७–गोयमा ! णेरइया लद्धिवीरिएण सवीरिया करणवीरिएणं सवीरिया वि अवीरिया वि।

प्रश्न २७८–से केणट्ठेण ?

उत्तर २७८–गोयमा ! जेसि ण णेरइयाण अत्थि उट्ठाणे कम्मे बले वीरिए पुरिसक्कारपरक्कमे ते ण णेरइया लद्धिवीरएण वि सवीरिया करणवीरिएण वि सवीरिया। जेसि ण णेरइयाण णत्थि उट्ठाणे जाव...परक्कमे ते ण णेरइया लद्धिवीरिएण सवीरिया करणवीरिएण अवीरिया। से तेणट्ठेणं।

२७९–जहा णेरइया एव जाव ..पंचिंदियतिरिक्खजोणिया। मणुसा जहा ओहिया जीवा णवर सिद्धवज्जा भाणियव्वा। वाणमतर-जोइस-वेमाणिया जहा णेरइया।

Q. 275. *Bhante*! Are the living beings with energy or without energy[156] ?

A. 275. Gautama! (They are) with energy, also without energy.

Q. 276. Why is it so ?

A. 276. The living beings are stated to be of two types. They are : the mundane beings and the liberated. Of these, the liberated are the perfected souls, and the perfected souls are without energy. The mundane beings are, again, stated to be of two types, viz., those who are in a state of rock-like steadfastness and those who are not. Of these, the rock-like steadfasts are with energy in the sense that they have it (in a

non-active / dormant state), but without energy because it induces no activity. Those who are not so steadfast are with energy which is not dormant, but active, but this energy may or may not induce activity. It is for this so, oh Gautama! So it is said that the living beings are of two types, viz, with energy and without energy.

Q. 277. *Bhante!* Are the infernal beings with energy or without energy?

A. 277. The infernal beings are with energy in the sense of non-active energy, but as to energy that induces activity, they may be with energy or without energy.

Q. 278. Why is it so?

A. 278. Gautama! Those infernal beings who have endeavour, activity, strength, energy and self-exertion are with energy which is the dormant energy, and also with energy which is the active energy. And those infernal beings who have not endeavour, till self-exertion, they are with energy which is the dormant energy, but without energy that induces activity. Hence so.

279. As with infernal beings, so with all.. till five-organ sub-human beings. Human beings are like the mundane beings, save the liberated. The Vānavyantaras, Jyotiṣkas and Vaimānikas are like the infernal beings.

सेवं भंते! सेवं भंते! त्ति जाव...विहरइ।

Bhante! So they are. Glory be to the Lord! So saying Gautama, till he resumed his seat.

अट्ठमो उद्देसो सम्मत्तो। *Chapter eight ends*

नवमो उद्देसो

CHAPTER NINE

[*on the weight of the living beings*[157]]

प्रश्न २८०–कह ण भते ! जीवा गरुयत्त हव्वमागच्छति ?

उत्तर २८०–गोयमा ! पाणाइवाएण मुसावाएण अदिण्णादाणेण मेहुणेण परिग्गहेण कोह माण-माया-लोभ-पेज्ज-दोस-कलह-अब्भक्खाण पेसुन्न-अरतिरति-पर-परिवाय मायामोस मिच्छादसणसल्लेण एव खलु गोयमा ! जीवा गरुयत्त हव्व मागच्छति।

प्रश्न २८१–कह ण भते ! जीवा लहुयत्त हव्वमागच्छति ?

उत्तर २८१–गोयमा ! पाणाइवायवेरमणेण जाव मिच्छादसणसल्लवेरमणेण एव खलु गोयमा ! जीवा लहुयत हव्वमागच्छति।

२८२–एव ससार आउलीकरेंति एव परित्तीकरेंति एव दीहीकरेंति एव ह्रस्सीकरेंति एव अणुपरियट्टति एव वीइवयति। पसत्था चत्तारि। अप्पसत्था चत्तारि।

Q 280 *Bhante* ! How do the living beings acquire heaviness ?

A 280 Gautama! By causing injury/slaughter to the living being by telling lie, by improper acceptance, by indulging in sex by possession by anger, pride, deceit, greed, attachment, malice, quarrelsomeness, false attribution, talking ill in one's absence, restlessness[158], discussing others, false statement, false faith—by these do the living beings soon acquire weight

Q 281 *Bhante* ! How do the living beings acquire lightness ?

A. 281. Gautama! By giving up injury,...till false faith, do the living beings acquire lightness

282. By these, (again, do the living beings)enlarge mundane life, limit it, enlongen it, shorten it, come again and again, go beyond it, get out of it. (Of these,) four are wholesome, unwholesome are four[159].

प्रश्न २८३–सत्तमे ण भंते! उवसतरे किं गरुए ल्हुए गरुयल्हुए अगरुयल्हुए?

उत्तर २८३–गोयमा! णो गरुए णो लहुए णो गरुयल्हुए अगरुयल्हुए।

प्रश्न २८४–सत्तमे ण भते! तणुवाए किं गरुए ल्हुए गरुयल्हुए अगरुयल्हुए?

उत्तर २८४–गोयमा! णो गरुए णो लहुए गरुयल्हुए णो अगरुयल्हुये। एव सत्तमे घणवाए सत्तमे घणोदही सत्तमा पुढवी उवासतराइ सव्वाइ जहा सत्तमे उवासतरे जहा तणुवाए गरुयलहुए एव घणवाय घणउदहि पुढवी दीवा य सायरा वासा।

Q. 283. *Bhante*! Are the seventh hulls[160] heavy, light, heavy-light, non-heavy-non-light?

A 283. Gautama! Not heavy, not light, not heavy-light, (but) non-heavy-non-light[161].

Q 284. *Bhante*! Is the seventh light wind heavy, light, heavy-light, non heavy non-light?

A. 284. Gautama! Not heavy, nor light, heavy-light, not non heavy-non light And so with the seventh viscous wind, the seventh viscous water, the seventh hell, and with all the hulls the same as with the seventh hulls, and as with the light-wind (stated to be) heavy-light, so with the viscous wind, the viscous water, the hells, the islands, the seas and the regions.

प्रश्न २८५–णेरइया ण भंते ! किं गरुया जाव अगरुयलहुया ?

उत्तर २८५–गोयमा ! णो गरुया णो लहुया गरुयलहुया वि अगरुयलहुया वि।

प्रश्न २८६–से केणट्ठेण ?

उत्तर २८६–गोयमा ! वेउव्विय-तेयाइ पडुच्च णो गरुया णो लहुया गरुयलहुया णो अगरुयलहुया। जीव च कम्म च पडुच्च णो गरुया णो लहुया णो गरुयलहुया अगरुयलहुया। से तेणट्ठेण एव जाव वेमाणिया। णवर णाणत्त जाणियव्व सरीरेहिं धम्मत्थिकाए जाव जीवत्थिकाए चउत्थपएण।

प्रश्न २८७–पोग्गलत्थिकाए ण भंते ! किं गरुए लहुए गरुयलहुए अगरुयलहुए?

उत्तर २८७–गोयमा ! णो गरुए णो लहुए गरुयलहुए वि अगरुयलहुए वि।

प्रश्न २८८–से केणट्ठेण ?

उत्तर २८८–गोयमा ! गरुयलहुयदव्वाइ पडुच्च णो गरुए णो लहुए गरुयलहुए णो अगरुयलहुए। अगरुयलहुयदव्वाइ पडुच्च णो गरुए णो लहुए णो गरुयलहुए अगरुयलहुए। समया कम्माणि य चउत्थपएण।

प्रश्न २८९–कण्हलेस्सा ण भंते ! किं गरुया जाव अगरुयलहुया ?

उत्तर २८९–गोयमा ! णो गरुया णो लहुया गरुयलहुया वि अगरुयलहुया वि।

प्रश्न २९०–से केणट्ठेण ?

उत्तर २९०–गोयमा ! दव्वलेस्स पडुच्च ततियपएण भावलेस्स पडुच्च चउत्थपएण एव जाव सुक्कलेस्सा।

२९१–दिट्ठी-दसण-णाण-अण्णाण-सण्णाओ चउत्थपदेण णेयव्वाओ। हेट्ठिल्ला चत्तारि सरीरा णेयव्वा तइएण पदेण। कम्मया चउत्थएण पदेण। मणजोगो वइजोगो चउत्थएण पदेण कायजोगो तइएण पदेण। सागारोवओगो अणागारोवओगो चउत्थपदेण। सव्वदव्वा सव्वपएसा सव्वपज्जवा जहा पोग्गलत्थिकाओ। तीयद्धा अणागयद्धा सव्वद्धा चउत्थेण पदेण।

Q. 285. *Bhante*! Are the infernal beings heavy,...till non-heavy-non-light ?

A. 285. Gautama! Not heavy, not light, heavy-light, also non-heavy-non-light.

Q. 286. How is it so ?

A. 286. *Gautama! Fluid body and caloric body—(they* are) not heavy, not light, heavy-light, not non heavy-non-light. Soul and *karma*—(they are) not heavy, not light, not heavy-light, (but) non-heavy-non-light[162]. Hence so, till the Vaimānikas, except that their bodies are different which should be noted. The state of motion,...till the soul are as the fourth term (i.e., non-heavy-non-light)[163].

Q. 287. *Bhante*! Is matter heavy, light, heavy-light, non-heavy-non-light ?

A 287. *Gautama! Matter is not heavy, nor light,* but heavy-light, and also non-heavy-non light.

Q. 288. How is it so ?

A. 288. Gautama! Relative to heavy-light objects, matter is neither heavy, nor light, nor non-heavy-non-light, (but) heavy-light; relative to non-heavy-non-light objects, matter is neither heavy, nor light, nor heavy-light, (but) non-heavy-non light. Time and *karma* as the fourth term.

Q 289. *Bhante*! Is black tinge heavy,...till non-heavy-non-light ?

A 289. Gautama! Neither heavy, nor light, but heavy-light, also non-heavy-non-light.

Q. 290. How is it so ?

A. 290. Gautama! Relative to objective tinge, it is as

the third term, but relative to subjective tinge, it is as the fourth term And like this...till white tinge

291. Outlook, faith, knowledge, ignorance, perception—these are [redacted] the fourth term ; four bodies as the third term ; *kārman* body as the fourth term , activities of the mind and speech as the fourth term, but activities of the body as the third term , cognition, both detailed and superficial, as the fourth term. All objects, regions and categories are similar to matter[164]. Past period, future period, all periods as the fourth term

[*wholesome for the monks*]

प्रश्न २९२–से णूण भते ! लाघविय अपिच्छा अमुच्छा अगेही अपडिवद्धया समणाण णिग्गथाण पसत्य ?

उत्तर २९२–हता गोयमा ! लाघविय जाव पसत्थ।

प्रश्न २९३–से णूण भते ! अकोहत्त अमाणत्व अमायत्त अलोभत्त समणाण णिग्गथाण पसत्थ ?

उत्तर २९३–हता गोयमा ! अकोहत्त अमाणत्त जाव पसत्थ।

प्रश्न २९४–से णूण भते ! कखपदोसे ण खीणे समणे णिग्गथे अतकरे भवति ? अतिमसरीरिए वा ? बहमोहे वि य ण पुव्वि विरहित्ता अहपच्छा सवुडे काल करेइ तओ पच्छा सिज्झइ बुज्झइ मुच्चइ जाव अत करेइ ?

उत्तर २९४–हता गोयमा ! कखपदोसे खीणे जाव...अत करेइ।

Q 292. *Bhante* ! Bare possession, small desire, non-attachment, detachment, unconcern—are these wholesome for a tie-free monk[165] ?

A 292 Yes, Gautama ! Bare possession, till unconcern are wholesome

Q 293 *Bhante* ! Non-anger, non pride, non-attachment, non-greed—are they wholesome for [redacted] tie free monk ?

A 293 Gautama ! Non-anger, till non greed are wholesome

Q 294 *Bhante* ! Does a tie free monk become capable of terminating (all *karma* bondage) when his attachment for other faith feds out ? Does he take body for the last time ? If he moves with great attachment in his previous state but wholly restrains *karma* influx before death does he become perfected enlightened liberated till ending all misery ?

A 294 Yes, Gautama on the fading out of the improper faith (he attains all these) till ending all misery

[a clarification on life span]

प्रश्न २९५--अण्णउत्थिया ण भते ! एव आइक्खति एव भासति एव पण्णवेंति एव परूवेंति एव खलु एग जाव एगण समएण दो आउयाइ पकरेति । त जहा इहभवियाउय च परभवियाउय च । ज समय इहभवियाउय पकरेति त समय परभवियाउय पकरेति ज समय परभवियाउय पकरेति त समय इहभवियाउय पकरेइ । इहभवियाउयस्स पकरणयाए परभवियाउय पकरेइ परभवियाउयस्स पकरणयाए इहभवियाउय पकरेइ । एव खलु एग जावे एगण समएण दो आउयाइ पकरेति । त जहा इहभवियाउय च परभवियाउय च । स कहमय भते ! एव ?

उत्तर २९५--गोयमा ! ज ण ते अनउत्थिया एवमाइक्खति जाव परभवियाउय च । जे त एव माहसु मिच्छा त एवमाहिंसु । अह पुण गोयमा ! एव आइक्खामि जाव परूवेमि । एव खलु एग जीवे एगण समएण एग आउय पकरेइ त जहा इहभवियाउय वा परभवियाउया वा । ज समय इहभवियाउय पकरेइ णा त समय परभवियाउय पकरेइ ज समय परभवियाउय पकरेइ णा त समय इहभवियाउय पकरेइ । इहभवियाउयस्स पकरणयाए णो परभवियाउय पकरेइ परभवियाउयस्स पकरणयाए णो इहभवियाउय पकरेइ । एव खलु एग जीवे एगण समएण एग आउय पकरेइ । त जहा इहभवियाउय वा परभवियाउय वा ।

Q 295 *Bhante* ! People from other faith so assert and do so with emphasis they so claim and uphold that a living being at the same instant acquires *karma* determining two life spans one the span of this life and the other the span of the next life , that while he acquires *karma* determining the span of this life he also acquires *karma* determining the span of the next life , and that while he acquires *karma* determining the span of

the next life, he acquires *karma* determining the span of this life , and that thus in acquiring *karma* determining the span of his life, he acquires *karma* determining the span of the next life and in acquiring *karma* determining the span of the next life, he acquires *karma* determining the span of this life , and that, therefore, in this way, living in the same instant, he acquires *karma* determining two life spans—span of this life, and span of the next life *Bhante* ! Is it all like this ?

A 295 Gautama ! As to the people of other faith who assert thus till span of this life and span of the next life, what they have said is incorrect I say and ordain that a living being can, in one instant, acquire *karma* determining one life-span only maybe of this life or of the next life , that while he acquires *karma* determining the span of this life, he does not acquire *karma* determining the span of the next life, and *vice versa* (The statement as above to be repeated) Thus, in one instant, a living being acquires *karma* determining one life-span only, maybe of this life, or maybe of the next life

सेव भंते ! सेव भंते ! त्ति। भगव गोयमे जाव विहरति।

Bhante ! They are so Glory be to the Lord ! So saying Gautama withdrew and resumed his seat

[*Kalasavesiya putra's questions to the elderly monks*]

ते ण काले ण ते ण समए ण पासावच्चिज्जे कालासवेसियपुत्ते णाम अणगारे जेणेव थेरा भगवतो तेणेव उवागच्छति। उवागच्छित्ता थेरे भगवते एव वयासी

२९६–थेरा सामाइय न याणति थेरा सामाइयस्स अट्ठ न याणति थेरा पच्चक्खाण ण याणति थेरा पच्चक्खाणस्स अट्ठ न याणति थेरा सजम न याणति थेरा सजमस्स अट्ठ न याणति थेरा सवर न याणति थेरा सवरस्स अट्ठ न याणति थेरा विवेग न याणति थेरा विवेगस्स अट्ठ ण याणति थेरा विउस्सग्ग ण याणति थेरा विउस्सग्गस्स अट्ठ न याणति।

तए ण ते थेरा भगवतो कालासवेसियपुत्त अणगार एव वयासी

जाणामा ण अज्जा ! सामाइय जाणामो ण अज्जो ! सामाइयस्स अट्ठ जाव ...जाणामा ण अज्जा ! विउस्सग्गस्स अट्ठ।

At that time, in that period, a monk named Kālā savesiya putra, a leading monk of the order of Arhat Parsva arrived at the same place where was Mahāvira Having arrived there he said thus to the elderly monks [164]

296 Monks ! Knoweth not ye *sāmāyika*, nor its import, knoweth not ye renunciation, nor its import, knoweth not ye restraint, nor its import, knoweth not ye checking *karma* influx, nor its import, knoweth not ye conscience, nor its import, knoweth not ye detachment, nor its import

At this the elderly monks made the following reply to monk Kalasavesiya-putra

—*Ārya* ! We know *samāyika*, and know we its import, ...till know we detachment and its import

तए ण से कालासवेसियपुत्ते अणगारे ते थेरे भगवंत एव वयासी

प्रश्न २९७–जइ ण अज्जो ! तुब्भे जाणह सामाइय जाणह सामाइयस्स अट्ठ जाव जाणह विउस्सग्गस्स अट्ठ। कि भे अज्जो ! सामाइए कि भे अज्जो ! सामाइयस्स अट्ठे जाव कि भे विउस्सग्गस्स अट्ठे ?

तए ण थेरा भगवंता कालासवेसियपुत्त अणगार एव वयासी

उत्तर २९७–आया णे अज्जा ! सामाइए आया णे अज्जा ! सामाइयस्स अट्ठे जाव विउस्सग्गस्स अट्ठे।

तए ण से कालासवेसियपुत्ते अणगारे थेरे भगवत एव वयासी

प्रश्न २९८–जइ भे अज्जा ! आया सामाइए आया सामाइयस्स अट्ठे एव जाव आया विउस्सग्गस्स अट्ठे अवहट्टु कोह-माण माया-लोभे किमट्ठ अज्जा ! गरहह ?

उत्तर २९८–कालासवेसियपुत्त ! सजमट्ठयाए।

प्रश्न २९९–से भंते ! कि गरहा सजमे ? अगरहा सजमे ?

उत्तर २९९–कालासवेसियपुत्त ! गरहा सजमे णो अगरहा सजमे। गरहा वि य ण सव्व दोस पविणेति सव्व वालिय परिण्णाए।} एव खु णे आया सजमे उवहिते भवति एव खु णे आया सजमे उवचिए भवति एव खु णे आया सजमे उवट्ठिए भवइ।

At this, monk Kālasavesiya putra said thus to the monks

Q 297 *Ārya* ! If ye knoweth *samayika* and knoweth its import, till ye knoweth detachment and its import, then stateth ye what is *samayika* and its import till detachment and its import

At this, the elderly monks made the following reply to the monk Kālāsavesiya-putra

A 297. *Ārya* ! Our soul is *samayika* and our soul is the import of *samayika*, till our soul is the import of detachment[297]

Then monk Kalāsavesiya-putra said this to the monks

Q 298 *Ārya* ! If thy soul be *samayika* and if thy soul be its import, till thy soul be the import of detachment, then, having given up anger, pride attachment, greed, why do ye censure them ?

A 298. Oh Kālāsavesiya putra ! For the sake of restraint

Q 299. *Bhante* ! Is censure restraint ? Is non-censure restraint ?

A 299 Kalasavesiya putra ! Censure is restraint, not non-censure Censure wipes out all imperfections, all foolishness, through knowledge Thus our soul is dedicated to restraint, our soul grows in restraint, our soul is fixed in restraint

एत्य ण से कालासवेसियपुत्ते अणगारे सबुद्धे थेरे भगवते वदइ णमसइ णमसित्ता एव वयासी

३००—एएसि ण भते ! पयाण पुव्वि अन्नाणयाए असवणयाए अबोहियाए अणभिगमेण अदिट्ठाण असुयाण अस्सुयाण अविन्नायाण अव्वोगडाण अवोच्छिन्नाण अणिज्जूढाण अणुवधारियाण एयमट्ठ नो सद्दहिए। णो पत्तइए णो रोइए इयाणि भते ! एएसि पयाण जाणणयाए सवणयाए बोहिए अभिगमेण दिट्ठाण सुयाण सुयाण विन्नियाण वागडाण वोच्छिन्नाण णिज्जूढाण उवधारियाण एयमट्ठ सद्दहामि पत्तियामि रोएमि एवमेय से जहेय तुब्भे वदह।

तए ण ते थेरा भगवतो कालासवेसियपुत्त अणगार एव वयासी

सद्दहाहि अज्जो ! पत्तियाहि अज्जो ! रोएहि अज्जो ! से जहेय अम्हे वदामो।

तए ण से कालासवेसियपुत्ते अणगारे थेरे भगवते वदइ नमसइ नमसित्ता एव वयासी

इच्छामि ण भते ! तुब्भ अतिए चाउज्जामाओ धम्माओ पचमहव्वइयं सपडिक्कमण धम्म उवसपज्जित्ता ण विहरित्तए।

अहासुह देवाणुप्पिया ! मा पडिबध।

तए ण से कालासवेसियपुत्ते अणगारे थेरे भगवते वदइ नमसइ वदित्ता नमसित्ता चाउज्जामाओ धम्माओ पचमहव्वइय सपडिक्कमण धम्म उवसपज्जित्ता ण विहरइ। तए ण से कालासवेसियपुत्ते अणगारे बहूणि सामन्नपरियाग पाउणइ पाउणित्ता जस्सट्ठाए कीरइ नग्गभावे मुडभावे अण्हाणय अदतधुवणय अच्छत्तय अणोवाहणय भूमिसेज्जा फलहसेज्जा कट्ठसेज्जा केसलोओ बभचेरवासो परघरप्पवेसो लद्धावलद्धी उच्चावया गामकटगा बावीस परिसहोवसग्गा अहियासिज्जति। त अट्ठ आराहेइ आराहित्ता चरिमेहि उस्सासनीसासेहि सिद्धे बुद्धे मुत्ते परिनिव्वुडे सव्वदुक्खप्पहीणे।

On hearing the words of the elderly monks, monk Kalāsavesiya-putra got enlightened, paid homage and obeisance to them and made the following submission :

300 *Bhante* ! Because of my ignorance about them, because I had never heard of them, never knew them, never had knowledge of them, never had seen them, never considered them, never acquired them never had thoroughness about them never had been told of them never determined them never had mention of them never been in possession of them never did I have respect for this import of them, nor faith in them, nor taste for them But, *Bhante*! having acquired knowledge of them, having seen them, considered them acquired them, being thorough about them, having been told of them having determined them, having been mentioned about them and being in possession of them, do I now have respect for this import of them, have faith in them and taste for them *Bhante* ! What you say is true They are so

Then the elderly monks said to Kalasavesiya putra

—*Ārya* ! They are as we say Have respect for them have faith in them, have taste for them

At this, monk Kalasavesiya-puttra paid homage and obeisance to the monks and having paid homage and obeisance, made the following submission

—*Bhante* ! In the past, I have been initiated into a religion based on Four Vows, henceforth I crave to acquire, from thee religion based on Five Vows, with *pratikramana* added, and practise it[168]

—Oh beloved of the gods ! Do as it pleases thee Delay not

After this, monk Kālāsavesiya *putra* paid *homage and* obeisance to the elderly monks, and having paid homage and obeisance, accepted the religion based on Five Vows, with *pratikramana* added, in place of religion based on Four Vows, and practised it He led for long years the life of a monk in the order, and as a monk, he remained nude and got tonsured, desisted from bath, cleaning teeth and using umbrella and footwear, lay on the ground on a plank or wood, up-

rooted hairs ; practised total celibacy ; visited households for begging , bore with equanimity gain or loss, words harsh and thorn like to the senses, all situations, favourable as well as unfavourable ; and all these he fulfilled in right manner, and strove sincerely for the ultimate goal He practised these in all their imports, and having done so, (in the end), through final respirations, he became perfected, enlightened, liberated, wholly free from all bondage, and from all misery

[*on non renunciation*]

त्ति भगव गोयमे समण भगव महावीर वदइ नमसइ वदित्ता नमसित्ता एव वयासी

प्रश्न ३०१—से णूण भते ! सेट्ठियस्स य तणुयस्स य किवणस्स य खत्तियस्स य समं चेव अपच्चक्खाणकिरिया कज्जइ ?

उत्तर ३०१—हता गोयमा ! सेट्ठियस्स य जाव अपच्चक्खाणकिरिया कज्जइ।

प्रश्न ३०२—से केणट्ठेण भते ?

उत्तर ३०२—गोयमा ! अविरति पडुच्च। से तेणट्ठेण गोयमा ! एव वुच्चइ सेट्ठियस्स य तणुयस्स य जाव ..कज्जइ।

Gautama paid homage and obeisance to the Lord, and having done so, made the following submission :

Q 301. *Bhante !* A merchant, a pauper, a miser and a warrior—do they have the same non renunciation ?

A. 301. Yes, Gautama, a merchant, till a warrior have the same non renunciation

Q 302. Why is it so ?

A 302 Gautama ! It is so for lack of formal abstinence. Hence it is said that a merchant, a pauper, till a warrior have the same non renunciation

[*outcome of violating prohibitions*]

प्रश्न ३०३—आहाकम्मं ण भुंजमाणे समणे निग्गंथे किं बंधइ किं पकरेइ किं चिणाइ किं उवचिणाइ?

उत्तर ३०३—गोयमा! आहाकम्मं ण भुंजमाणे आउयवज्जाओ सत्त कम्मप्पगडीओ सिढिलबंधणबद्धाओ धणियबंधणबद्धाओ पकरेइ जाव अणुपरियट्टइ।

प्रश्न ३०४—से केणट्ठेणं जाव अणुपरियट्टइ?

उत्तर ३०४—गोयमा! आहाकम्मं ण भुंजमाणे आयाए धम्मं अइक्कमइ आयाए धम्मं अइक्कममाणे पुढविकाइयं णावकंखइ जाव तसकायं णावकंखइ। जेसिं पि य णं जीवाणं सरीराइं आहारं आहारेइ ते वि जीवे नावकंखइ। से तेणट्ठेणं गोयमा! एवं वुच्चइ आहाकम्मं ण भुंजमाणे आउयवज्जाओ सत्तकम्मपगडीओ जाव अणुपरियट्टइ।

Q 303 *Bhante*! A monk transgresses prohibitions and enjoys prohibited objects[169] In doing so what does he bind what does he acquire what does he assimilate what does he absorb[170]?

A 303 Gautama! A monk transgressing prohibitions and enjoying prohibited objects ties seven types of *Karma* except *Karma* determining life span and ties with a deeper knot *Karma* which were loosely bound till continues to roam in the life cycles

Q 304 Why so till continues to roam in the life cycles?

A 304 Gautama! A monk enjoying prohibited objects transgresses the religion of his soul in transgressing the religion of his soul he cares not for the earth bodies till moving organisms and cares not for those living beings whose bodies he enjoys It is for this oh Gautama it has been said that barring *Karma* determining life-span he ties with deeper knot seven *Karmas* which are loosely bound till continues to roam in the life cycles

[*outcome of taking permitted things*]

प्रश्न ३०५–फासु-एसणिज्ज भंते ! भुंजमाणे किं बंधइ जाव...उवचिणाइ ?

उत्तर ३०५–गोयमा ! फासु-एसणिज्ज ण भुंजमाणे आउयवज्जाओ सत्त-कम्मपयडीओ धणियबंधणबद्धाओ सिढिलबंधणबद्धाओ पकरेइ। जहा संवुडेण नवरं आउयं च णं कम्मं सिय बंधइ सिय नो बंधइ। सेस तहेव जाव वीइवयइ।

प्रश्न ३०६–से केणट्ठेण जाव.. वीइवयइ ?

उत्तर ३०६–गोयमा ! फासु-एसणिज्ज भुंजमाणे समणे निग्गंथे आयाएं धम्मं नो अइक्कमइ आयाए धम्मं अणइक्कममाणे पुढविक्काइयं अवकंखइ जाव ...तसकायं अवकंखइ। जेसिं पि य णं जीवाणं सरीराइं आहारेइ ते वि जीवे अवकंखइ। से तेणट्ठेण जाव ..वीइवयइ।

Q. 305. *Bhante!* In taking what is pure and free of life, what does he bind,...till absorb ?

A. 305 Gautama! In taking what is pure and free of life, barring *karma* determining life-span, he loosens seven types of *karma* that are tied with deeper knots,...till such a restrained monk sometimes acquires and sometimes does not acquire *karma* determining life-span The rest as aforesaid, till ends gliding back and forth in the life-cycles.

Q. 306 Why is it so, ..till ends gliding in the life cycles ?

A. 306. Gautama! In taking pure and free-of-life objects, he transgresses not the religion of his soul, and in not transgressing the religion of his soul, he is careful about the earth-bodies, ..till moving organisms, and also about the living beings whose bodies he enjoys It is so, on account of this, .till ends glidings in the life-cycles.

[*on change and non-change*]

प्रश्न ३०७–से णूणं भंते ! अथिरे पलोट्टइ नो थिरे पलोट्टइ अथिरे भज्जइ नो थिरे भज्जइ ? सासए बालए बालियत्तं असासयं सासए पडिए पडियत्तं असासयं ?

उत्तर ३०७–हंता गोयमा ! अथिरे पलोट्टइ जाव पंडियत्त असासय।

Q 307 *Bhante* ! Does the restless change and not the fixed[171] ? Does the restless break, and not the fixed ? Is the fool permanent, and foolishness temporary ? Is the prudent eternal, and prudence transitory[172] ?

A 307 Gautama ! They are so, the restless changes till prudence is transitory

सेवं भंते ! सेवं भंते ! त्ति जाव विहरइ।

Bhante ! So they are Glory be to the Lord ! So saying Gautama withdrew and resumed his seat

नवमो उद्देसो सम्मत्तो। *Chapter nine ends*

दसमो उद्देसो

CHAPTER TEN

[*on the division of molecules, etc*]

३०८–अन्नउत्थिया ण भंते ! एवं आइक्खंति जाव एवं परूवेंति एवं खलु चलमाणे अचलिए जाव निज्जरिज्जमाणे अणिज्जिन्ने।

३०९–दो परमाणुपोग्गला एगयओ न साहण्णंति। कम्हा दो परमाणुपोग्गला एगयओ न साहण्णंति? दोण्हं परमाणुपोग्गलाणं नत्थि सिणेहकाए। तम्हा दो परमाणुपोग्गला एगयओ न साहण्णंति।

३१०–तिण्णि परमाणुपोग्गला एगयओ साहण्णंति। कम्हा तिण्णि परमाणुपोग्गला एगयओ साहण्णंति? तिण्हं परमाणुपोग्गलाणं अत्थि सिणेहकाए। तम्हा तिण्णि परमाणुपोग्गला एगयओ साहण्णंति। ते भिज्जमाणा दुहा वि तिविहा वि कज्जंति। दुहा कज्जमाणा एगयओ दिवड्ढे परमाणुपोग्गले भवइ एगयओ वि दिवड्ढे परमाणुपोग्गले भवइ। तिहा कज्जमाणा तिण्णि परमाणुपोग्गला भवंति। एवं जाव चत्तारि।

३११–पंच परमाणुपोग्गला एगयओ साहण्णंति साहण्णित्ता दुक्खत्ताए कज्जंति। दुक्खे वि य णं से सासए सया समियं उवचिज्जइ य अवचिज्जइ य।

३१२–पुव्विं भासा भासा। भासिज्जमाणी भासा अभासा। भासासमयविइक्कंतं च णं भासिया भासा।

३१३–जा सा पुव्विं भासा भासा। भासिज्जमाणी भासा अभासा भासासमयवितिक्कंतं च णं भासिया भासा। सा किं भासओ भासा? अभासओ भासा? अभासओ णं सा भासा। नो खलु सा भासओ भासा।

३१४–जा सा पुव्वं किरिया दुक्खा। कज्जमाणी किरिया अदुक्खा। किरियासमयवितिक्कंतं च णं कडा किरिया दुक्खा।

३१५–जा सा पुव्व किरिया दुक्खा। कज्जमाणी किरिया अदुक्खा॥ किरियासमयविइक्कंत च ण कडा किरिया दुक्खा। सा किं करणओ दुक्खा? अकरणओ दुक्खा? अकरणओ ण सा दुक्खा। नो खलु सा करणओ दुक्खा। सेव वत्तव्व सिया।

३१६–अकिच्च दुक्ख अफुस दुक्ख अकज्जमाणकड दुक्ख अकट्टु अकट्टु पाण भूय जीव सत्ता वेदण वेदेंति इति वत्तव्व सिया।

प्रश्न ३१७–से कहमेय भते! एव?

308 *Bhante*! Followers of other faith say, till strive to establish that 'moving' is not moved till 'exhausting' is not exhausted

309 That two matter molecules[173] do not stick to each other, and why do they not stick to each other?—because there are no minute water bodies between the two, and so two matter molecules do not stick to each other

310 That three matter molecules stick to one another, and why the three stick to one another?—because there are minute water-bodies in the three, and so three matter molecules stick to one another, if divided, there may be two divisions, and also three divisions, with two divisions, one part will have three halves and the other part will have three halves, and with three divisions one by one, the three matter molecules remain apart, And so till four

311 That five matter molecules stick to one another; and sticking together they usher in a state of misery (*karma*), that state of misery is permanent, waxing first, and then waning

312 That expression before it is uttered is language, expression when it is being uttered is not language, after the time of utterance, if not uttered, it is language (again)

313 Now, the expression which is language before it is uttered, which ceases to be language when it is being uttered, and, which after the time of utterance, if not uttered, is lan-

guage—so, is it language when spoken, or when not spoken ? Surely, (according to them), language when not spoken, not language when spoken.

314 That past action is misery, action being done is not misery, after the time of action, if not done, it is not misery

315 Now, the past action which is misery, which ceases to be misery when it is being done, and, which, after the time of doing, if not done, is misery—is it misery when being done, or when being not done ? Surely, (according to them), misery when not being done, not so when being done—thus (they say) is to be said

316 Not doing is misery, not touching is misery, not doing what is to be done is misery, for not doing, do the two- to four organ beings, flora bodies, five-organ beings and static beings suffer pain—thus be it said

Q 317. *Bhante* !—Are these all correct ?

उत्तर ३१७—गोयमा ! ज ण ते अन्नउत्थिया एवमाइक्खति जाव वेदण वेदेंति वत्तव्व सिया। जे त एव आहंसु मिच्छा त एव आहंसु। अह पुण गोयमा ! एवमाइक्खामि एव खलु चलमाणे चलिए जाव निज्जरिज्जमाणे निज्जिण्णे।

३१८—दो परमाणुपोग्गला एगयओ साहणति। कम्हा दो परमाणुपोग्गला एगयओ साहणति ? दोण्ह परमाणुपोग्गलाण अत्थि सिणेहकाए। तम्हा दो परमाणुपोग्गला एगयओ साहणति। ते भिज्जमाणा दुहा कज्जति दुहा कज्जमाणा एगयओ परमाणुपोग्गले एगयओ परमाणुपोग्गले भवति।

३१९—तिण्णि परमाणुपोग्गला एगयओ साहणति। कम्हा तिण्णि परमाणुपोग्गला एगयओ साहणति ? तिण्ह परमाणुपोग्गलाण अत्थि सिणेहकाए। तम्हा तिण्णि परमाणुपोग्गला एगयओ साहणति। ते भिज्जमाणा दुहा वि तिहा वि कज्जति। दुहा कज्जमाणा एगयओ परमाणुपोग्गले एगयओ दुपएसिए खधे भवति। तिहा कज्जमाणा तिण्णि परमाणुपोग्गला भवति। एव जाव चत्तारि।

३२०–पंच परमाणुपोग्गला एगयओ साहण्णंति। एगयओ साहण्णित्ता दुक्खत्ताए कज्जंति। दुक्खे वि य णं से सासए सया समियं उवचिज्जइ य अवचिज्जइ य।

३२१–पुव्विं भासा अभासा भासिज्जमाणी भासा भासा भासासमयविइक्कंतं च णं भासिया भासा अभासा।

३२२–जा सा पुव्विं भासा अभासा भासिज्जमाणी भासा भासा भासासमयविइक्कंतं च णं भासिया भासा अभासा। सा किं भासओ भासा? अभासओ भासा? भासओ णं भासा। नो खलु सा अभासओ भासा।

३२३–पुव्विं किरिया अदुक्खा। जहा भासा तहा भाणियव्वा। किरिया वि जाव करणओ णं सा दुक्खा नो खलु सा अकरणओ दुक्खा। सेवं वत्तव्वं सिया।

३२४–किच्चं दुक्खं फुसं दुक्खं कज्जमाणकडं दुक्खं कट्टु कट्टु पाणभूयजीवसत्ता वेदणं वेदेंति इति वत्तव्वं सिया।

A. 317. Gautama! The assertions of the followers of other faith , till static beings suffer pain, are incorrect I reaffirm, Gautama moving is moved, . till exhausting is exhausted

318 That two matter molecules stick to each other ; why the two stick to each other ?—because there are minute water-bodies between the two , and so two matter molecules stick to each other , if divided, they make two , and then there is one matter molecule on one side, and there is one matter molecule on the other side

319. That three matter molecules stick to one another ; why the three stick to one another ? —because there are minute water-bodies in them , and so three matter molecules stick to one another , if divided, there may be two divisions, and also three divisions , with two divisions, there is one matter molecule in one part, and a bunch of two making a *skandha* in the other , with three divisions, one by one, the three matter molecules remain apart, and so till four.

320 That five matter molecules stick to one another, and by sticking to one another they make a *skandha*, and that *skandha* is transcient, and it waxes and it wanes

321 That expression before it is uttered is not language, expression when it is being uttered is language, after the time of utterance, if not uttered, it is not language

322 Now, the expression which is not language before it is uttered, which is language when being uttered, and, which after the time of utterance, if not uttered is not language—is it language when spoken, or when not spoken?—surely, language when spoken, not language when not spoken

323 That past action is not misery, this is to be taken to be similar to language till when done, it is misery and when not done, it is not misery Thus it needs be stated

324 Doing is misery, touching is misery doing what is being done is misery, for, because of doing, the two- to four organ beings, flora bodies five organ beings and static beings[174] suffer pain Thus it needs be stated[175]

[on activities due to movement and to passions]

प्रश्न ३२५–अनउत्थिया ण भत। एवमाइक्खति जाव एव खलु एगे जीव एगेण समएण दो किरियाओ पकरेइ। त जहा इरियावहिय च सपराइय च। ज समय इरियावहिय पकरेइ त समय सपराइय पकरेइ ज समय सपराइय पकरेइ त समय इरियावहिय पकरेइ। इरियावहियाए पकरणयाए सपराइय पकरेइ सपराइयाए पकरणयाए इरियावहिय पकरेइ। एव खलु एगे जीवे एगेण समएण दो किरियाओ पकरेइ। त जहा इरियावहिय च सपराइय च। स कहमेय भत! एव?

उत्तर ३२५–गोयमा! ज ण ते अन्नउत्थिया एवम् इक्खति त चेव जाव जे ते एव आहिंसु मिच्छा त एव आहिंसु। अह पुण गोयमा! एव आइक्खामि एव खलु एगे जीवे एगसमए एक्क किरिय पकरेइ। परउत्थियवत्तव्व णेयव्व। ससमयवत्तव्वयाए णेयव्व। जाव इरियावहिय सपराइय वा।

Q 325 *Bhante* ! Followers of other faith so say, ... till strive to establish that a living being, at any one time performs two activities, which are activities due to movement (i e, physical activities), and those due to inner passions. Now, (they add), at the time he performs activity due to movement, he performs activity due to passions, and at the time he performs activity due to passions, he performs activity due to movement, (in other words), in performing activity due to movement, he performs activity due to passions and in performing activity due to passions, he performs activity due to movement Hence (according to them) a living being performs two activities at the same time, which are activity due to movement and activity due to passions

A 325 *Gautma* ! *What the followers of other faith say*, till strive to establish is not correct I ordain, Gautama a living person at one time performs one activity At this stage, the assertions of the followers of other faith, and the assertions of own (Jina) faith need be stated, till activity due to movement, and activity due to passions

[on interval before fresh arrivals]

प्रश्न ३२६–निरयगई ण भंते ! केवइयं कालं विरहिया उववाएणं पण्णत्ता ?

उत्तर ३२६–गोयमा ! जहण्णेणं एक्कं समयं उक्कोसेणं बारस मुहुत्ता। एवं वक्कंतीपयं भाणियव्वं निरवसेसं।

Q 326 *Bhante* ! How long are the hells free from fresh arrivals ?

A 326 Gautama ! Minimum one time-unit, and maximum 12 times 48 minute interval Details of arrivals need be stated here[179]

सेवं भंते ! सेवं भंते ! त्ति जाव विहरइ।

Bhante ! So they are Glory be to the Lord ! So saying Gautama withdraw and resumed his seat

दसमो उद्देसो समत्तो। Chapter ten ends

पढमं सयं समत्तं। Book one ends

बिइयं सयं
BOOK TWO

पढमो उद्देसो
CHAPTER ONE

गाहा

१। उस्सास खंदए वि य समुग्घाय पुढविंदिय अन्नउत्थि भासा य।
देवा य चमरचंचा समयक्खित्तत्थिकाय बिइयसए॥

(Ten chapters of Book Two comprise of the following :)

1. *Respirations*, *Dialogue with Skandaka*, *Samudghāta*, Worlds, Sense organs, Heretics, Language, Celestial beings, Camaracañcā, Spheres of Time, *Astikāyas*— These are being considered.

२—ते ण काले ण ते ण समए ण रायगिहे णाम नयरे होत्था। वण्णओ। सामीसमोसढे। परिसा निग्गया। धम्मो कहिओ। परिसा पडिगया।

2. In that period, at that time, there was a city named Rājagṛha. Description (as before). Śramaṇa Bhagavān Mahāvīra arrived there. People moved out. The Lord tendered his spiritual discourse. The people dispersed.

ते ण काले ण तेण समए ण जेट्ठे अंतेवासी जाव...पज्जुवासमाणे एवं वयासी।

In that period, at that time, the senior-most disciple (Indrabhūti Gautama)..till paid homage and obeisance and made the following submission :

[*on respirations*]

प्रश्न ३—जे इमे भंते! बेइंदिया तेइंदिया चउरिंदिया पंचिंदिया जीवा एएसि ण आणाम वा पाणाम वा उस्सास वा नीसास वा जाणामो पासामो। जे

इमे पुढविकाइया जाव...वणप्फइकाइया एगिंदिया जीवा एएसि ण आणाम वा पाणाम वा उस्सास वा नीसास वा न याणामो न पासामो। एए ण भंते! जीवा आणमंति वा पाणमंति वा उस्ससंति वा नीससंति वा?

उत्तर ३–हंता गोयमा! एए वि ण जीवा आणमंति वा पाणमंति वा उस्ससंति वा नीससंति वा।

प्रश्न ४–किण्ण भंते! एते जीवा आणमंति वा पाणमंति वा उस्ससंति वा नीससंति वा?

उत्तर ४–गोयमा! दव्वओ ण अणतपएसियाइ दव्वाइ खेत्तओ असखेज्ज-पएसोगाढाइ कालओ अन्नयरठिईयाइ भावओ वण्णमंताइ गंधमंताइ रस-मंताइ फासमंताइ आणमंति वा पाणमंति वा उस्ससंति वा नीससंति वा।

प्रश्न ५–जाइ भावओ वण्णमंताइ आणमंति वा पाणमंति वा उस्ससंति वा नीससंति वा ताइ किं एगवण्णाइ आणमंति वा पाणमंति वा उस्ससंति वा नीससंति वा?

उत्तर ५–आहारगमो णेयव्वो जाव...पचदिस।

प्रश्न ६–किण्ण भंते! नेरइया आणमंति वा पाणमंति वा उस्ससंति वा नीससंति वा?

उत्तर ६–त चेव जाव...नियमा छद्दिसिं आणमंति वा पाणमंति वा उस्ससंति वा नीससंति वा।

७–जीव एगिंदिया वाघाया य निव्वाघाया य भाणियव्वा। सेसा नियमा छद्दिसिं।

Q. 3. *Bhante* ! We know about the respirations in and out, inhale and exhale, of living beings with two, three, four and five organs of senses, and we perceive them; but we know not, nor perceive, of the respirations in and out, inhale and exhale, of the earth-bodies...till flora-bodies, beings with one sense organ. *Bhante* ! Do these have respirations in and out? Do they inhale and exhale[1] ?

A 3 Oh Gautama! These beings too have respirations in and out, they inhale and exhale

Q 4 *Bhante*! What sort of matter do these take through their respirations what sort of matter do they inhale and exhale?

A 4 Oh Gautama! From the standpoint of substance, matter with infinite spaces; from the standpoint of place, matter from innumerable regions, from the standpoint of time matter in any situation, and from the standpoint of *bhāva* matter with colour, smell, taste and touch—such matter they inhale and exhale in their respirations

Q 5 *Bhante*! From the standpoint of *bhāva*, these inhale and exhale in their respirations matter that has colour. Now, do all matter particles so inhaled and exhaled have the same colour?

A 5 Refer to chapter on 'Intake' (in the *Pannavanā Sutra*)[2] till from five directions

Q 6 *Bhante*! What sort of matter do the infernal beings take in and out through their respirations? What do they inhale and exhale?

A 6 As aforesaid till, as a rule, inhale and exhale, take through their respirations, from six directions

7 About all one-organ beings it needs be stated, with obstruction and without obstruction, and in case the latter, as a rule from six directions (In other words as a rule, they inhale and exhale matter particles from all the six directions, but in case of obstruction, they sometimes inhale and exhale from three directions, sometimes from four directions and sometimes from five)[3]

[*more on respirations*]

प्रश्न ८—वाउकाए णं भंते! वाउकाए चेव आणमति वा पाणमति वा ऊससति वा नीससति वा?

उत्तर ८–हृता गोयमा ! वाउयाए ण जाव नीससति वा।

प्रश्न ९–वाउयाए ण भते ! वाउयाए चेव अणेगसयसहस्सखुत्तो उद्दाइत्ता उद्दाइत्ता तत्थेव भुज्जो भुज्जो पच्चायाइ ?

उत्तर ९–हृता गोयमा ! जाव पच्चायाइ।

प्रश्न १०–से भते ! किं पुट्ठे उद्दाइति अपुट्ठे उद्दाइति ?

उत्तर १०–गोयमा ! पुट्ठे उद्दाइ नो अपुट्ठे उद्दाइ।

प्रश्न ११–से भते ! किं ससरीरी निक्खमइ असरीरी निक्खमइ ?

उत्तर ११–गोयमा ! सिय ससरीरी निक्खमइ सिय असरीरी निक्खमइ।

प्रश्न १२–से केणट्ठेण भते ! एव वुच्चइ—सिय ससरीरी निक्खमइ सिय असरीरी निक्खमइ ?

उत्तर १२–गोयमा ! वाउयायस्स ण चत्तारि सरीरया पण्णत्ता त जहा—ओरालिए वेउव्विए तेयए कम्मए। ओरालिय वेउव्वियाइ विप्पजहाय तेयय-कम्मएहिं निक्खमइ से तेणट्ठेण गोयमा ! एव वुच्चइ–सिय ससरीरी सिय असरीरी निक्खमइ।

Q 8 *Bhante* ! Do air bodies take in and out through their respirations, inhale and exhale, only air bodies[4] ?

A 8 Yes, Gautama, air-bodies till exhale, (only air bodies)

Q 9 *Bhante* ! Do air-bodies die and are born again and again several hundred thousand times as air bodies ?

A 9. Yes, Gautama, till are (so) born[5].

Q 10. *Bhante* ! Do they die of touch, or without touch ?

A 10. Gautama ! (They die) of touch, not without touch.

Q. 11. *Bhante* ! (Do they) go out with body, or without body ?

A. 11. Gautam ! To some extent, (they) go out with body, and to some extent, without body

Q. 12 *Bhante* ! Why do you say that to some extent (they) go out with body and to some extent, without body ?

A 12. Gautama ! Air-bodies are stated to have four types of bodies They are assimilative, fluid, caloric and *karman* The assimilative and the fluid they discard, and the caloric and the *kārman* they take with them Hence, Gautama, it is said that to some extent they go out with body and to some extent without body.

[on monks]*

प्रश्न १३–मडाई ण भंते ! नियठे नो निरुद्धभवे नो निरुद्धभवपवचे णो पहीणससारे णो पहीणससारवेयणिज्जे णो वोच्छिन्नससारे णो वोच्छिन्नससारवेयणिज्जे नो निट्ठियट्ठे नो निट्ठियट्ठकरणिज्जे पुणरवि इत्यत्थ हव्वमागच्छइ ?

उत्तर १३–हना गोयमा ! मडाई ण नियठे जाव.. पुणरवि इत्यत्थ हव्वमागच्छइ ।

प्रश्न १४–से ण भंते ! कि ति वत्तव्व सिया ?

उत्तर १४–गोयमा ! पाणे त्ति वत्तव्व सिया भूए त्ति वत्तव्व सिया जीवे त्ति वत्तव्व सिया सत्ते त्ति वत्तव्व सिया विण्णु त्ति वत्तव्व सिया वेए त्ति वत्तव्व सिया पाणे भूए जीव-सत्ते विण्णु-वेदे त्ति वत्तव्व सिया।

प्रश्न १५–से केणट्ठेण पाणे त्ति वत्तव्व सिया जाव वेए त्ति वत्तव्व सिया ?

उत्तर १५–गोयमा ! जम्हा आणमइ वा पाणमइ वा उस्ससइ वा णीससइ वा तम्हा पाणे त्ति वत्तव्व सिया। जम्हा भूते भवति भविस्सति य तम्हा भूए त्ति वत्तव्व सिया। जम्हा जीवे जीवइ जीवत्त आउय च कम्म उवजीवइ

तम्हा जीवे त्ति वत्तव्व सिया। जम्हा सत्ते सुभासुभेहिं कम्मेहिं तम्हा सत्ते त्ति वत्तव्व सिया। जम्हा तित्त-कडु-कसाय अंबिल महुरे रसे जाणइ तम्हा विन्नु त्ति वत्तव्व सिया। वेदेइ य सुह-दुक्ख तम्हा वेए त्ति वत्तव्व सिया। से तेणट्ठेण पाणे त्ति वत्तव्व सिया जाव वेए त्ति वत्तव्व सिया।

प्रश्न १६–मडाई ण भते ! नियठे निरुद्धभवे निरुद्धभवपवचे जाव निट्ठियट्ठकरणिज्जे णो पुणरवि इत्थत्थ हव्वमागच्छइ ?

उत्तर १६–हता गोयमा ! मडाई ण नियठे जाव नो पुणरवि इत्थत्थ हव्वमागच्छइ।

प्रश्न १७–से ण भते ! कि वत्तव्व सिया ?

उत्तर १७–गोयमा ! सिद्धे त्ति वत्तव्व सिया बुद्धे त्ति वत्तव्व सिया मुत्ते त्ति वत्तव्व सिया पारगए त्ति वत्तव्व सिया परपरगए त्ति वत्तव्व सिया सिद्धे बुद्धे मुत्ते-परिनिव्वुडे अतकडे-सव्वदुक्खप्पहीणे त्ति वत्तव्व सिया।

Q 13 *Bhante* ! A monk who has not restrained his glidings back and forth, who has not restrained the cycles of coming and going, who has not reduced his existence on earth, who has not reduced his worldly *vedaniya karma*, who has not uprooted his worldly life, who has not uprooted his *vedaniya karma* associated with the life, who has not attained his objective, and who has not completed his work—does such a monk, on death, acquire again the existence and other conditions of human life ?

A 13 *He does* A monk ..*till* acquires again the existence and other conditions of human life

Q 14 *Bhante* ! How is he to be called ?

A 14 Gautama ! He may be called *prana*, he may be called *bhuta*, he may be called *jiva*, he may (even) be called *satta* He may be called *vijña*, he may be called *veda*, and he may be called *prāna*, *bhūta*, *jiva*, *satta*, *vijña* and *veda*[7]

Q 15 *Bhante* ! What is the reason for his being called *prana* till *veda* ?

A 15 Gautama ! He may be called *prana* because of his respirations in and out, his inhaling and exhaling, *bhuta* because he did exist, he exists and he will exist, *jiva* because he lives, acquires the state of existence and experiences life span, *satta* because he is tied to righteous and non righteous deeds, *vijña* because he distinguishes tastes such as hot, pungent, bitter, sour and sweet, *veda* because he experiences pleasure and pain It is for this he is called *prana* till *veda*

Q 16 *Bhante* ! Does a monk who has restrained the cycles of coming and going till who has completed his work, acquire again on death the existence and other conditions of human life ?

A 16 Gautama ! A monk who has restrained the cycles till on death, does not acquire the existence and other conditions of human life

Q 17 *Bhante* ! How is he to be called ?

A 17 Gautama ! He may be called *siddha* he may be called *buddha*, he may be called *paragata* he may be called *paramparagata*, he may be called *siddha*, *buddha*, *mukta*, *nibṛtta*, *anta kṛta* and *sarva dukkha prahina*[8]

सेव भंते ! सेव भंते ! त्ति भगव गोयमे समण भगव महावीर वदइ नमसइ सजमेण तवसा अप्पाण भावेमाण विहरइ।

Bhante ! So they are Glory be to the Lord ! So saying, Gautama paid his homage and obeisance and withdrew to his seat

[dialogue with Skandaka]

१८–ते ण काले ण ते ण समए ण समण भगव महावीरे रायगिहाओ नगराओ गुणसिलाओ चेइयाओ पडिनिक्खमइ पडिनिक्खमित्ता बहिया जणवयविहार विहरइ।

ते ण काले ण ते ण समए ण कयगला नाम नगरी होत्या। वण्णओ। तीसे ण कयगलाए नयरीए वहिया उत्तरपुरत्थिमे दिसिभाए छत्तपलासए णाम चेइए होत्या। वण्णओ। तए ण समणे भगव महावीरे उप्पन्ननाणदसणघरे जाव समोसरण। परिसा निग्गच्छइ।

18 In that period, at that time, Śramana Bhagavān Mahāvira departed from the Gunaśila *caitya* in (the outskirts of) the city of Rajagrha Having moved out (from there), he was wandering in the neighbouring villages

In that period, at that time, there was a city named Krtangalā Description (as before) In the outskirts of that city, at a place between the north and the east, there was a *caitya* called Chatrapalāsaka Description Śramana Bhagavān Mahāvira master of supreme *kevala*-knowledge and *kevala* vision (arrived) till congregation People went out (to listen)

तीसे ण कयगलाए नयरीए अदूरसामते सावत्थी नाम नयरी होत्था। वण्णओ। तत्य ण सावत्थीए नयरीए गद्दभालस्स अन्तेवासी खदए णाम कच्चायणस्सगोत्ते परिव्वायगे परिवसइ। रिउव्वेद-जजुव्वेद-सामवेद-अहृव्वणवेद इतिहासपचमाण निघटुछट्ठाण चउण्ह वेदाण सगोवगाणसरहस्साण सारए वारए धारए पारए सडगवी सट्ठितविसारए सखाणे सिक्खाकप्पे वागरणे छदे निरुत्ते जोइसामयणे अन्नेसु य बहूसु वम्हण्णएसु परिव्वायएसु नयेसु सुपरिनिट्ठिए या वि होत्था।

Not far from the city of Krtangalā, there was a city named Śrāvastī In that city of Śrāvasti, there lived a monk of the Parivrājaka order, named Skandaka, who belonged to the line of Kātyāyana, and who was a disciple of Gaddavāla He was profoundly versed in, and had reached the depth of, the four Vedas, *Rk-Sām-Yajur-Atharva*, fifth *Itihasa* (History) sixth *Nighantu* (Vedic index), and all literary works based on them He preserved them in memory, corrected others if necessary, upheld them*, and attained perfection in them He was the master of the six *Angas*, *Sastitantra* (of Kapila), *Ganita* (Mathematics), *Śiksā* (Phonetics), *Ācāra* (Conventions), *Vyākarana* (Grammar), *Chanda* (Prosody),

Nirukta (Etymology), *Jyotiṣa* (Astronomy), and many other profound texts produced by the Brahmanical scholarship. Besides, he was very profound in the *Nīti-śastra* of the Parivrājaka order.

तत्थ ण सावत्थीए नयरीए पिंगलए णाम नियंठे वेसालियसावए परिवसइ। तए ण से पिंगलए णाम नियंठे वेसालियसावए अन्नया कयाइ जेणेव खदए कच्चायणसगोत्ते तेणेव उवागच्छइ। उवागच्छित्ता खदग कच्चायणस्सगोत्त इणमक्खेव पुच्छे—मागहा! किं सअंते लोए अणंते लोए? सअंते जीवे अणंते जीवे? सअंता सिद्धी अणंता सिद्धी? सअंते सिद्धे अणंते सिद्धे? केण वा मरणेण मरमाणे जीवे वड्ढति वा हायति वा? एताव ताव आयक्खाहि। वुच्चमाणे एव।

In the city of Śrāvasti, there lived a *Vaiśālika-śrāvaka* (one who was profoundly devoted to, and interested in, the words of Śramana Bhagavān Mahāvira), named Pingala. This *śrāvaka* once came to Skandaka of the Kātyāyana line, and having come to him, he asked him with great inquisitiveness as follows :

— Oh Māgadha (one born in Magadha)! Are the spheres[10] with limit or without limit ? Are the souls with limit or without limit ? Is the abode of the perfected beings with limit or without limit ? Are the perfected beings with limit or without limit ? By what death does a being enlongen his stay in (various) existences, and by what death does he cut short that stay. It behoves thee to explain them.

Thus he submitted.

तए ण से खदए कच्चायणसगोत्ते पिंगलएण नियंठेण वेसालियसावएण इणमक्खेव पुच्छिए समाणे संकिए कंखिए वितिगिच्छिए भेदसमावन्ने कलुससमावन्ने णो संचाएइ पिंगलयस्स नियंठस्स वेसालियसावयस्स किंचि वि पमोक्खमक्खाइउ तुसिणीए संचिट्ठइ। तए ण से पिंगलए नियंठे वेसालियसावए खदय कच्चायणसगोत्त दोच्च पि तच्च पि इणमक्खेव पुच्छे—मागहा! किं सअंते लोए जाव...केण वा मरणेण मरमाणे जीवे वड्ढइ वा हायइ वा?

एताव ताव आइक्खाहि। वुच्चमाणे एवं तए णं से खंदए कच्चायणसगोत्ते पिंगलएणं णियंठेणं वेसालीसावएणं दोच्चं पि तच्चं पि इणमक्खेवं पुच्छिए समाणे संकिए कंखिए वितिगिच्छिए भेदसमावन्ने कलुससमावन्ने णो संचाएइ पिंगलस्स णियंठस्स वेसालियसावयस्स किंचि वि पमोक्खमक्खाइउं, तुसिणीए संचिट्ठइ।

Being thus asked with great inquisitiveness by the *Vaiśālika-śrāvaka* Pingala, Skandaka of the Kātyāyana line was in difficulty (about the answer), was in anxiety (as to how to give a correct answer), was in a split (as to what to say), and was in distress (because of his ignorance about these) So he did not lighten his load by giving a suitable reply to the *Vaiśalika-śrāvaka* Pingala, but remained silent The said Pingala repeated his questions for a second time and then for a third time with the same eagerness

—Oh Māgadha ! Are the spheres with limit...till, by what death does a being enlongen or cut short his stay in (various) existences It behoves thee to throw light on them.

But on each occasion, being asked by the said *Vaiśālika-śrāvaka* Pingala, Skandaka of the Kātyāyana line was in the (same) difficulty, doubt, anxiety, fix, split and distress, and could not throw light on them by giving a convincing reply So he maintained his silence

तए णं सावत्थीए नयरीए सिंघाडग जाव ..पहेसु महया जणसम्मद्दे इ वा जणवूहे इ वा परिसा निग्गच्छइ। तए णं तस्स खंदयस्स कच्चायणस्सगोत्तस्स बहुजणस्स अंतिए एयमट्ठं सोच्चा निसम्म इमे एयारूवे अज्झत्थिए चिंतिए पत्थिए मणोगए संकप्पे समुप्पज्जित्था—एवं खलु समणे भगवं महावीरे कयंगलाए नयरीए बहिया छत्तपलासए चेइए संजमेणं तवसा अप्पाणं भावेमाणे विहरइ। तं गच्छामि णं समणं भगवं महावीरं वंदामि नमंसामि। सेयं खलु मे समणं भगवं महावीरं वंदित्ता नमंसित्ता सक्कारित्ता सम्माणित्ता कल्लाणं मंगलं देवयं चेइयं पज्जुवासित्ता इमाइं च णं एयारूवाइं अट्ठाइं हेऊइं पसिणाइं कारणाइं वागरणाइं पुच्छित्तए त्ति कट्टु एवं संपेहेइ। संपेहित्ता जेणेव परिव्वायगावसहे तेणेव उवागच्छइ। उवागच्छित्ता तिदंडं च कुंडियं च कंचणियं च करोडियं च

भिसिय च केसरिय च छण्णालय च अकुसय च पवित्तय च गणेत्तिय च छत्तय च वाहणाओ य पाउयाओ य धाउरत्ताओ य गेण्हइ। गेण्हित्ता परिव्वायावसहाओ पडिनिक्खमइ। पडिनिक्खमित्ता तिदंड-कुंडिय-कंचणिय-करोडिय भिसिय-केसरिय छण्णालय-अंकुसय-पवित्तय-गणेत्तियहत्थगए छत्तोवाणहसंजुत्ते धाउरत्तवत्थपरिहिए सावत्थीए नयरीए मज्झमज्झेण निग्गच्छइ। निग्गच्छित्ता जेणेव कयंगला नयरी जेणेव छत्तपलासए चेइए जणेव समणे भगवं महावीरे तेणेव पहारेत्थ गमणाए।

In the said city of Śrāvasti, where three highways meet, . till people moved out in vast numbers and in groups The said Skandaka *of the Kātyāyana line heard (about the arrival* of Śramana Bhagavān Mahāvira) from many people, and having heard like that, he had a flash of idea, a desire, a keenness, a resolve (as follows)

Indeed, Śramana Bhagavān Mahāvira is staying, inspiring his soul by restraint and penance, at the Chatrapalāśaka *caitya on side the city of Kṛtangalā I go unto him,* to Śramana Bhagavan Mahavira, and pay unto him my homage and obeisance Having paid my homage and obeisance to Śramana Bhagavān Mahāvira, having welcomed him, having paid respect unto him having worshipped (the Lord who is) the embodiment of bliss, happiness godhood and spiritual treasure, I ask him about the meaning, cause, instrumentality and grammar

Thus he thought, and having so thought, he returned to the abode of the Parivrajaka monks Having returned, he picked up (all the decorations of his holy order, such as) *tridanda* (triple stick), *kundi* (small cup), garland made of the *rudrakṣa* beads, *karoṭikā* (earthen pot), *vṛṣka* (cushion), *kesarika* (cloth for drying vessels), *channalaya* (?), *ankuśaka* (hook), *pabitraka* (ring) *ganetrika* (wrist band), *chatra* (umbrella, *bahana* (?), *pāduka* (sandals), and *dhaturakta* (saffron robes) and having picked them up, he moved out from the abode of the Parivrājaka monks With *tridaṇda kundi rudrakṣa*-garland, *karoṭika vṛśika keśarika ankuśaka pabitraka* and *ganetrika* in his hands, and equipped with his shoes and umbrella, and with his saffron robes on, he moved through the city of Śrāvasti, and turned his steps in the direction of

the Chatrapalāśaka *caitya* outside the city of Kṛtaṅgalā where was stationed Śramana Bhagavān Mahāvira.

गोयमा! इति समणे भगवं महावीरे भगवं गोयमं एवं वयासी—दच्छसि णं गोयमा! पुव्वसंगयं। कं णं भंते? खंदयं नाम। से काहे वा कहं वा केवच्चिरेण वा? एवं खलु गोयमा! तेणं कालेणं तेणं समयेणं सावत्थी नामं नगरी होत्था। वण्णओ। तत्थ णं सावत्थीए नयरीए गद्द-भालस्स अंतेवासी खंदए नामं कच्चायणस्सगोत्ते परिव्वायए परिवसइ। तं चेव जाव ..जेणेव ममं अंतिए तेणेव पहारेत्थ गमणाए। से अदूरागते बहु-संपत्ते अद्धाणपडिवन्ने अंतरापहे वट्टइ। अज्जेव णं दच्छसि गोयमा!

भंते? त्ति भगवं गोयमे समणं भगवं महावीरं वंदइ नमंसइ वंदित्ता नमंसित्ता एवं वयासी—पहू णं भंते! खंदए कच्चायणस्सगोत्ते देवाणुप्पियाणं अंतिए मुंडे भवित्ता णं अगाराओ अणगारियं पव्वइत्तए? हंता, पभू। जावं च णं समणे भगवं महावीरे भगवओ गोयमस्स एयमट्ठं परिकहेइ तावं च णं से खंदए कच्चायणस्सगोत्ते तं देसं हव्वं आगए।

Thus said Śarmana Bhagavāna Mahāvira to Gautama:

—Gautama! To-day you will meet with your former companion.

—*Bhante*! Whom do you mean?

—Skandaka is his name.

—When, how and after what time-gap (do I see him)?

—Gautama! It is as follows: In that period, at that time, there was a city named Śrāvastī. Description. In that city of Śrāvastī, there lives the Parivrājaka monk, Skandaka by name, who belongs to the Kātyāyana line, and is a disciple of Gaddavāla. He (description as before) has started to come to me. He has come near, he is very near, he is on the road, he is now on the approach (to this very place). Gautama! This very day you will see him.

—Skandaka ! Welcome to thee, a very hearty welcome Thy coming is good , thy coming portends to great good Welcome to thee !

(He continued)

Skandaka ! In the city of Śrāvasti, the *Vaisalika sravaka* Pingala had inquisitively put the questions to thee— Oh Māgadha ! Are the spheres with limit or without ? (And so on) And indeed you have come here for enlightenment Is that right ?

On this, Skandaka of the Kātyāyana line made the *following reply to Bhagavan Gautama*

– Gautama ! This is very true But who is that wise man, the savant, who is rich in penance, who has known beforehand the inner thoughts of mine, and (meseems) you are (already) in the know of them ?

Then quoth Bhagavān Gautama to Skandaka of the Kātyāyana line .

—Right you are, oh Skandaka ! The great spiritual *acarya*, the great *guide on spiritual matters*, Śramana Bhagavān Mahāvira is the holder of the supreme *kevala*-knowledge and *kevala*-vision , he is an *Arhat*, a *Jina*, a *Kevali*, a knower of the past, present and future, all knowing and all seeing It is he who has revealed your secret thoughts to me And it is thus, oh Skandaka, I know them

On this, Skandaka of the Katyāyana line, said as follows unto Bhagavan Gautama

—Gautama ! Let us go to your spiritual *acārya* the great guide *on spiritual matters*, *Śramaṇa Bhagavān Mahāvira*, and pay unto him homage and obeisance, till worship him

—As it pleases thee, oh beloved of the gods ! But let us delay not

तए ण से भगव गोयमे खदएण कच्चायणस्सगोत्तेण सद्धि जेणेव समणे भगव महावीरे तेणेव पहारेत्थ गमणाए। त ण काले ण ते ण समए ण समणे भगव महावीरे वियट्टभोइ या वि हात्था। तए ण समणस्स भगवओ महावीरस्स वियट्टभोइस्स सरीरय ओराल सिगार कल्लाण सिव धण्ण मगल्ल अणलकियविभूसिय लक्खण-वजण-गुणोववेय सिरीए अईव अईव उवसोभेमाण चिट्ठइ। तए ण से खदए कच्चायणस्सगोत्ते समणस्स भगवओ महावीरस्स वियट्टभोइस्स सरीरय ओराल जाव अईव अईव उवसोभेमाण पासइ पासित्ता हट्ठ-तुट्ठचित्तमाणदिए णदिए पीइमणे परमसोमणसिए हरिसवसविसप्पमाणहियए जेणेव समणे भगव महावीरे तेणेव उवागच्छइ उवागच्छित्ता समण भगव महावीर तिक्खुत्तो आयाहिण-पयाहिण करेइ जाव पज्जुवासइ।

Then with Skandaka of the Katyāyana line in his company, Bhagavan Gautama proceeded towards the place where Śramana Bhagavān Mahavira was In that period, at that time, Śramana Bhagavān Mahâvira used to take his meal everyday. His physical frame was noble, portending to welfare, safety, grace and happiness, beautiful even without adornment, bearing standard measures, good marks and high traits[11], and looking extremely charming Skandaka of the Kātyāyana line saw the physical frame of Śramana Bhagavān Mahâvira, who was (then) taking his meal everyday, and (whose physical frame) was noble,...till looking exceedingly charming, and seeing (him), he was delighted, happy in mind, pleased, overwhelmed with joy in mind, extremely thrilled and with his heart expanded with glee , and (both) reached the place where Śramana Bhagavan Mahavira was On reaching (near him), he paid his homage and obeisance to Śramana Bhagavān Mahâvira, till worshipped him

खदया !—त्ति समणे भगव महावीरे खदय कच्चायणस्सगोत्त एव वयासी—से णूण तुम खदया! सावत्थीए नयरीए पिंगलएण नियठेण वेसालियसावएण इणमक्खेव पुच्छिए—मागहा! कि सअते लोए अणते लोए? एव त चेव जाव जेणेव मम अतिए तेणव हव्व आगए। से णूण खदया! अयमट्ठे समट्ठे? हता अत्थि।

Quoth Śramana Bhagavān Mahāvira unto Skandaka of the Kātyāyana line

Indeed, Skandaka, in the city of Śrāvastī, the *Vaiśālika-srāvaka* Pingala had said unto thee as follows: Oh Māgadha! Are the spheres with limit or without limit? (And so on)...till you have come to me in a hurry. Skandaka, is that right?

—*Bhante!* What you have said is right.

जे वि य ते खदया ! अयमेयारूवे अज्झत्थिए चिंतिए पत्थिए मणोगए सकप्पे समुप्पज्जित्था—कि सअते लोए अणते लोए। तस्स वि य ण अयमट्ठे—एव मए खदया ! चउव्विहे लोए पन्नत्ते त जहा—दव्वओ खेत्तओ कालओ भावओ। दव्वओ ण एगे लोए सअते। खेत्तओ ण लोए असखेज्जाओ जोयणकोडाकोडीओ आयामविक्खभेण असखेज्जाओ जोयणकोडाकोडीओ परिक्खेवे । पण्णत्ता अत्थि पुण से अते। कालओ ण लोए ण कयाइ न आसी न कयाइ न भवइ न कयाइ न भविस्सइ भविंसु य भवति य भविस्सइ य। धुवे णियए सासए अक्खए अव्वए अवट्ठिए णिच्चे नत्थि पुण से अते। भावओ ण लोए अणंता वण्णपज्जवा गध-रस-फासपज्जवा अणता सठाणपज्जवा अणता गरुयलहुयपज्जवा अणता अगरुयलहुयपज्जवा नत्थि पुण से अते। से त्त खदगा ! दव्वओ लोए सअते खेत्तओ लोए सअते कालओ लोए अणते भावओ लोए अणते।

—So Skandaka, as you have in your mind doubt, thought, curiosity, enquiry, inquisitiveness as to whether the spheres are with limit or without, so, on this, oh Skandaka, do I ordain as follows:

The spheres have to be viewed from four angles, viz., substance, place, time and *bhāva*.

As to substance, the spheres are one and with limit.

As to place, the spheres are said to be extended over innumerable *crores* of *yojanas* in length and breadth, and over innumerable *crores* of *yojanas* in circumference, but still with limit.

As to time, the spheres existed in the past, they exist in the present and they will exist in the future. There was, there is

and there will be no time when there were no spheres The spheres did exist and will continue to exist The spheres are fixed, eternal, permanent, non-depreciating, non wearing out, ever-existent and without limit

As to *bhava*, the spheres are with limitless colours, smells, substances and touches, with limitless physical structures, with limitless heaviness and lightness with limitless non heaviness non lightness, and without limit

So, you see, Skandaka as to substance, the spheres are with limit, and so (i e, with limit) are they as to place, but as to time the spheres are without limit, and so also without limit are they as to *bhava*

ज वि य ते खदया ! जाव सअते जीवे अणते जीवे तस्य वि य ण अयमट्ठे—एव खलु जाव दव्वओ ण एगे जीवे सअते। खेत्तओ ण जीवे असखेज्जपएसिए असखेज्जपएसोगाढे अत्थि पुण से अते। कालओ ण जीवे न कयाइ न आसी जाव निच्चे नत्थि पुण से अते। भावओ ण जीवे अणता णाणपज्जवा अणता दसणपज्जवा अणता चारित्तपज्जवा अणता अगुरुलहुयपज्जवा नत्थि पुण से अते। सेत्त दव्वओ जीवे सअते खेत्तओ जीवे सअते कालओ जीवे अणते भावओ जीवे अणते।

As to souls, oh Skandaka, you have in your mind, till whether souls are with limit or without limit On this I ordain till as to substance, souls are one and with limit As to place, souls are with innumerable space units, holding innumerable space-units but still with limit As to time, there was no *time, nor there will be any, when souls did not,* do not and will not, exist, till ever existent and without limit As to *bhava*, souls are in possession of limitless knowledge, of limitless vision, of limitless conduct, of limitless non heaviness and non lightness, and again without limit So you see, as *to substance souls are with limit, and so* also as to place they are with limit, but as to time, without limit, and so too as *to bhava* (without limit)

जे वि य ते खदया ! (पुच्छा) इमेयारूवे चितिए जाव...कि सअता सिद्धी अणता सिद्धी तस्स वि य ण अयमट्ठे—मए खदया ! एव खलु

चउव्विहा सिद्धी पण्णत्ता त जहा—दव्वओ खेत्तओ कालओ भावओ। दव्वओ ण एगा सिद्धी सअता। खेत्तओ ण सिद्धी पणयालीस जोयणसयसहस्साइ आयामविक्खमेण एगा जोयणकोडी बायालीस च जोयणसयसहस्साइ तीस च जोयणसहस्साइ दोण्णि य अउणापन्नजोयणसए किंचि विसेसाहिए परिक्खेवेण अत्थि पुण से अते। कालओ ण सिद्धी न कयाइ न आसी। भावओ य जहा लोयस्स तहा भाणियव्वा। तत्थ दव्वओ सिद्धी सअता खेत्तओ सिद्धी सअता कालओ सिद्धी अणता भावओ सिद्धी अणता।

And then, oh Skandaka, you have in your mind, till whether the abode of the perfected souls is with limit or without limit. On this I ordain, oh Skandaka, that the abode of the perfected souls is to be viewed from four angles, viz., subtatance, place, time and *bhava* As to substance, this abode of the perfected souls is one and with limit. As to place, this abode of the perfected souls extends over an area of 45,00,000 *yojanas* in length and so also in breadth, and with a circumference which is 142,30,249 hundred thousand *yojanas* more or less, but still with limit. As to time, there was no time, nor there will be any, when the abode of the perfected souls did not, does not and will not, exist. As to *bhāva*, the same as with the spheres So you see, the abode of the perfected souls is, as to substance, with limit as to place, with limit , as to time, without limit ; and as to *bhava* (also) without limit.

जे वि य ते खदया! जाव किं अणते सिद्धे त चेव जाव...दव्वओ ण एगे सिद्धे सअते। खेत्तओ ण सिद्धे असखेज्जपएसिए असखेज्जपएसोगाढे अत्थि पुण से अते। कालओ ण सिद्धे सादीए अपज्जवसिए नत्थि पुण से अते, भावओ ण सिद्धे अणता णाणपज्जवा अणता दसणपज्जवा जाव अणता अगुरुलहुयपज्जवा नत्थि पुण से अते। सेत्त दव्वओ ण सिद्धे सअते खेत्तओ ण सिद्धे सअते कालओ ण सिद्धे अणते, भावओ ण सिद्धे अणते।

And then, oh Skandaka, you have in mind . till whether the perfected souls are without limit .. till as to substance, the perfected souls are one and with limit , as to place, the

perfected souls are in possession of innumerable space-units and hold innumerable space units, but still with limit, as to time, the perfected souls are with a genesis but without limit ; and as to *bhava*, the perfected souls are in possession of limitless knowledge, limitless vision, till in possession of limitless non heaviness, limitless non lightness, still without limit So you see, the perfected souls are, as to substance, with limit, as to place, with limit, (but) as to time, without limit, and so without limit as to *bhava*

जे वि य त खदया ! इमेयारूव अब्भत्थिए चिंतिए जाव समुप्पज्जित्था —केण वा मरणेण मरमाणे जीव वड्ढति वा हायति वा तस्स वि य ण अयमट्ठे—एव खलु खदया ! मए दुविहे मरणे पन्नत्ते। त जहा—बालमरणे य पडियमरणे य ! स कि त बालमरणे ? बालमरणे दुवालसविहे पनत्ते। त जहा—वलयमरणे वसट्टमरणे अन्तोसल्लमरणे तब्भवमरणे गिरिपडणे तरुपडणे जलप्पवेसे जलणप्पवेस विसभक्खणे सत्थोवाडणे वेहाणस गिद्धपट्ठे। इच्चेतेण खदया ! दुवालसविहेण बालमरणेण मरमाणे जीवे अणतेहि नरइयभवग्गहणेहि अप्पाण सजोएइ तिरिय मणुय-देव-अणाइय च ण अणवदग्ग दीहमद्ध चाउरत ससारकतार अणुपरियट्टइ सेत्त मरमाणे वड्ढइ सेत्त बालमरणे।

And then, Skandaka, you have in mind, till by what death does a being enlongen or shorten his stay On this I ordain Death has two types, viz, death of the fool and death of the prudent And what about the death of the fool ? Well, it may occur by 12 causes, which are due to starvation and thirst, due to too much submission to the dictates of the organs of senses, due to inner thorn death called *tadbhava* (condemning one to rebirth in same species of existence as man or as animal) death due to a fall from a mountain, or from a tree due to drowning in water, due to entering into fire, due to taking poison, due to hurt by some deadly weapon due to hanging and due to piercing by some wild animals Death due to any one of these causes enlongens stay in the infernal existence, as it does in animal, human and celestial existences He (i e, anyone dying due to anyone of these causes) continues to glide back and forth in the wilderness,

without a beginning and without end, of the infernal sub-human, human and celestial existences Hence he enlongens his stay by dying the death of the fool

से किं त पडियमरणे ? पडियमरणे दुविहे पन्नत्ते त जहा–पाओवगमणे य भत्तपच्चक्खाणे य। से किं त पाओवगमणे ? पाओवगमणे दुविहे पन्नत्ते त जहा–नीहारिमे य अनिहारिमे य नियमा अप्पडिकम्मे। सेत्त पाओवगमणे। से किं त भत्तपच्चक्खाणे ? भत्तपच्चक्खाणे दुविहे पन्नते त जहा–नीहारिमे य अनीहारिमे य नियमा सपडिकम्मे सेत्त भत्तपच्चक्खाणे। इच्चेतेण खदया। दुविहेण पडियमरणेण मरमाणे जीवे अणतेहिं नेरइय-भवग्गहणेहिं अप्पाण विसजोएइ जाव वीईवयइ। सेत्त मरमाणे हायइ। सेत्त पडियमरणे। इच्चेएण खदया। दुविहेण मरणेण मरमाणे जीवे वड्ढइ वा हायइ वा।

And what about dying the death of the prudent ? Death of the prudent may take place in (either of) the two ways, which are by lying steadfast (till death) like a tree, and by rejecting all intakes (of food) And what about lying steadfast like a tree ? This (again) may be of two types, which are, lying in the midst of a human surrounding (such as a town or a village) and lying far away from such surrounding (in an unfrequented, lonely place) (Both these), as a rule, entail a total restraint of movement and care Even death by renouncing intake of food may be of two types, which are (as before) in the midst of a human surrounding and far away from such a surrounding, (but these) as a rule, allow movement and care This much about courting death by renouncing the intake of food By courting (either of) these two forms of death, the soul may cut down his innumerable glidings back and forth, may wholly surpass limitless stays in the wilderness of infernal and other existences Thus he cuts short his stay in these Such is (the outcome of) dying the death of the prudent So, you see, oh Skandaka, how the living beings by courting one or the other of the two types of death (of the fool or of the prudent) enlongen or cut short their stay (in various existences)

एत्थ ण खदए कच्चायणसगोत्ते संबुद्धे समण भगव महावीर वदइ नमसइ वदित्ता नमसित्ता एव वयासी

इच्छामि ण भंते! तुज्झ अतिए केवलीपन्नत्त धम्म निसामित्तए।

अहासुह देवाणुप्पिया! मा पडिबध।

On this, Skandaka of the Katyāyana line was enlightened. He paid homage and obeisance to Śramana Bhagavān Mahāvira and having done so made the following submission

—*Bhante!* I am keen to hear from thee the tenets of religion as propounded by the *Kevalins*.

—Do as it may please you, oh beloved of the gods, but delay not

तए ण समणे भगव महावीरे खदयस्स कच्चायणस्सगोत्तस्स तीसे य महइमहालियाए परिसाए धम्म परिकहेइ। धम्मकहा भाणियव्वा। तए ण से खदए कच्चायणस्सगोत्ते समणस्स भगवओ महावीरस्स अतिए धम्म सोच्चा णिसम्म हट्ठतुट्ठे जाव .हियहियए उट्ठाए उट्ठेइ। उट्ठित्ता समण भगव महावीर तिक्खुत्तो आयाहिणपयाहिण करेइ। करित्ता एव वयासी

सद्दहामि ण भते! णिग्गथ पावयण। पत्तियामि ण भते! णिग्गथ पावयण। रोएमि ण भते! निग्गथ पावयण। अब्भुट्ठेमि ण भते! णिग्गथ पावयण। एवमेय भते! तहमेय भते! अवितहमेय भते! असदिद्धमेय भते! इच्छियमेय भते! पडिच्छियमेय भते! इच्छियपडिच्छियमेय भते! से जहेय तुब्भे वदह।

Thereon, Sramana Bhagavān Mahāvira gave his spiritual discourse to Skandaka of the Katyayana line and to the vast audience Spiritual discourse to be reproduced[13]. On hearing and assimilating the words of Śramaṇa Bhagavān Mahāvira, Skandaka became immensely happy,....till his heart expanded with glee He rose from his seat; having got up, he respectfully moved round the Lord thrice, and having done so, he submitted as follows :

—*Bhante* ! I adore the *nirgrantha* prescriptions *Bhante* ! I have faith in the *nigrantha* prescriptions *Bhante* ! I have taste for the *nirgrantha* prescriptions. *Bhante* ! I embrace the *nirgrantha* prescriptions *Bhante* ! They are correct. *Bhante* ! They are true *Bhante* ! They are beyond doubt *Bhante* ! They portend to bliss *Bhante* ! They portend to great bliss *Bhante* ! They portend to bliss, great bliss *Bhante* ! So they are, as well ordained by thee

त्ति कट्टु समण भगव महावीर वदइ नमसइ वदित्ता नमसित्ता उत्तरपुरत्थिम दिसीभाग अवक्कमइ अवक्कमित्ता तिदड च कुडिय च जाव धाउरत्ताओ य एगते एडेइ एडित्ता जेणेव समणे भगव महावीरे तेणेव उवागच्छइ उवागच्छित्ता समण भगव महावीर तिक्खुत्तो आयाहिण-पयाहिण करेइ करित्ता जाव . नमसित्ता एव वयासी

आलित्ते ण भते ! लोए पलित्ते ण भते ! लोए आलित्तपलित्ते ण भते ! लोए जराए मरणेण य। से जहाणामए केइ गाहावई अगारसि झियायमाणसि जे से तत्थ भडे भवइ अप्पभारे मल्लोगुरुए त गहाय आयाए एगतमत अवक्कमइ। एस मे नित्थारिए समाणे पच्छा पुराए हियाए सुहाए खेमाए निस्सेयसाए आणुगामियत्ताए भविस्सइ। एवामेव देवाणुप्पिया ! मज्झ वि आया एगे भडे इट्ठे कते पिए मणुण्णे मणामे थेज्जे वेसासिए समए अणुमए बहुमए भडकर-डगसमाणे मा ण सीय मा ण उण्ह मा ण खुहा मा ण पिवासा मा ण चोरा मा ण वाला मा णं दसा मा ण मसगा मा ण वाइय पित्तिय सेंभिय-सन्निवाइय विविहा रोगायका परीसहोवसग्गा फुसतु त्ति कट्टु एस मे नित्थारिए समाणे परलोयस्स हियाए सुहाए खेमाए नीसेसाए आणुगामियत्ताए भविस्सइ। त इच्छामि ण देवाणुप्पिया ! सयमेव पव्वाविय सयमेव मुडाविय सयमेव सेहाविय सयमेव सिक्खाविय सयमेव आयार-गोयर विणय-वेणयिय-चरण-करण जाया-मायावत्तिय धम्ममाइक्खिउ ।

So saying, he paid homage and obeisance to Śramana Bhagavān Mahāvīra. Having done so, he repaired in the north eastern direction Having gone thither, he discarded his *tridanda* till saffron robes on a lonely spot Having deposited them there, he came back to the place where Śramana Bhagavān Mahāvīra was. Having arrived there,

he respectfully moved round the Lord thrice, and having done so, .till obeisance, and made the following submission

—*Bhante* ! The world is ablaze *Bhante* ! The world is burning. *Bhante* ! The world is ablaze and burning because of old-age and death When a house is ablaze, the householder first takes out to a safer place objects that are precious and light, and thinks that these objects rescued *(from fire) will, hereafter, be of great help, happiness,* support, and welfare, and will follow him Likewise, oh beloved of the gods, my soul is an object coveted, dear, nice, beautiful, delightful, enchanting, supporting accompanying, enriching, a veritable casket of jewels Hence I have been protecting it from cold, heat, hunger, thirst, theft, lion, snake, giant fly, mosquito, multifarious diseases and dangers. Protected thus, this soul will, hereafter, be a source of welfare, happiness goodness, perpetual bliss, and go with me So desire I, oh beloved of the gods, to be initiated by thee, to be *tonsured by thy hand, to be trained in spiritual practices* by thee, to be taught the *Sūtras* and their implications by thee, to be directed by thee in conduct, alms seeking, humility, conduct arising out of humility, purification of conduct and food, extent of food intake, etc , all in the practice of restraint

तए ण समणे भगवं महावीरे खंदयं कच्चायणस्सगोत्तं सयमेव पव्वावेइ जाव ..धम्ममाइक्खइ। एवं देवाणुप्पिया ! गंतव्वं एवं चिट्ठियव्वं णिसीइयव्वं एवं तुयट्टियव्वं एवं भुंजियव्वं एवं भासियव्वं एवं उट्ठाए उट्ठाय पाणेहिं भूएहिं जीवेहिं सत्तेहिं संजमेणं संजमियव्वं अस्सिं च णं अट्ठे णो किंचि वि पमाइयव्वं।

तए णं से खंदए कच्चायणस्सगोत्ते समणस्स भगवओ महावीरस्स इमं एयारूवं धम्मियं उवएसं सम्मं संपडिवज्जइ तमाणाए तह गच्छइ तह चिट्ठइ तह णिसीयइ तह तुयट्टइ तह भुंजइ तह भासइ तह उट्ठाए उट्ठाय पाणेहिं भूएहिं जीवेहिं सत्तेहिं संजमेणं संजमेइ अस्सिं च णं अट्ठे णो पमायइ।

Śramaṇa Bhagavān Mahāvīra himself initiated Skandaka of the Kātyāyana line,... till guided him in religion thus .

—Oh beloved of the gods ! Thus ye move, thus ye stand, thus ye sit, thus ye lie, thus ye eat, thus

ye talk, thus ye behave with great care and great restraint towards all *pranas*, *bhūtas*, *jivas* and *sattas*[13] There is no room for confusion

Monk Skandaka of the Kātyayana line duly embraced the spiritual prescriptions of Śramana Bhagavān Mahavira, and practised moving, standing, sitting, lying, eating and talking as prescribed, and behaved with great care and restraint towards *prānas*, *bhūtas*, *jivas*, and *sattas*, and in these, he never allowed a lapse

तए ण से खदए कच्चायणस्सगोत्ते अणगारे जाए इरियासमिए भासासमिए एसणासमिए आयाणभडमत्तनिक्खेवणासमिए उच्चार-पासवण-खेल जल्ल सिंघाण-परिट्ठावणियसमिए मणसमिए वयसमिए कायसमिए मणगुत्ते वयगुत्ते कायगुत्ते गुत्ते गुत्तिदिए गुत्तबभयारी चाई लज्जू धन्ने खतिखमे जिइदिए सोहिए अणियाणे अप्पुस्सुए अवहिल्लेसे सुसामण्णरए दते इणमेव निग्गथ पावयण पुरओ काउ विहरइ ।

Skandaka of the Katyāyana line thus became truly homeless He duly practised the eight precautions regarding movement, speech, begging regarding placing of articles, particularly live objects regarding depositing of excreta, etc, precautions regarding mind, word and body and restraint about mind, word and body He became a complete master of self, and of organs of senses He became sex free with three fold restraints He bacame a renouncer, restrained, embodiment of spir tualism, conqueror of sense organs, purifier of vows, devoid of possession, desire and haste, with mind never moving out of restraint, immersed in the most difficult vows of the monks and wholly restrained in his passions Such monk Skandaka held the prescriptions of the *nirgrantha* order to the fore and steadily progressed on the spiritual path

तए ण समणे भगव महावीरे कयगलाओ छत्तपलासयाओ चेइयाओ पडिनिक्खमइ पडिनिक्खमित्ता बहिया जणवयविहार विहरइ । तए ण से खदए अणगारे समणस्स भगवओ महावीरस्स तहारूवाण थेराण अतिए सामाइय माइयाइ एक्कारस अगाइ अहिज्जइ । अहिज्जित्ता जेणेव समणे भगव महावीरे तेणेव उवागच्छइ। उवागच्छित्ता समण भगव महावीर वदइ नमसई वदित्ता

नमसित्ता एवं वयासी—इच्छामि मंते ! तुब्भेहिं अब्भणुण्णाए समाणे मासियं भिक्खुपडिमं उवसंपज्जित्ता णं विहरित्तए। अहासुहं देवाणुप्पिया ! मा पडिबंधं।

After this, Śramana Bhagavān Mahāvira set out from the Chatrapalasaka *caitya* in the city of Kṛtangala and started wandering in the outside villages Monk Skandaka learnt *samayika*, etc, and all the eleven *Angas* from Śramaṇa Bhagavān Mahāvira and other senior monks Having learnt them, he went to the place where Śramana Bhagavān Mahāvira was Having gone there, he paid his homage and obeisance to Śramana Bhagavan Mahāvira, and having done so, he made the following submission

—*Bhante* ! If you kindly permit then, with your permission, I desire to embrace and practise the monthly *bhikṣu pratima*[14]

—Do as it may please thee, oh beloved of the gods, but delay not

तए णं से खंदए अणगारे समणेणं भगवया महावीरेणं अब्भणुण्णाए समाणे हट्ठे जाव नमंसित्ता मासियं भिक्खुपडिमं उवसंपज्जित्ता णं विहरइ। तए णं से खंदए अणगारे मासियं भिक्खुपडिमं अहासुत्तं अहाकप्पं अहामग्गं अहातच्चं अहासम्मं काएणं फासेइ पालेइ सोमेइ तीरेइ पुरेइ किट्टेइ अणुपालेइ आणाए आराहेइ सम्मं काएण फासित्ता जाव आराहेत्ता जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ। उवागच्छित्ता समणं भगवं जाव नमंसित्ता एवं वयासी—इच्छामि णं भंते ! तुब्भेहिं अब्भणुण्णाए समाणे दोमासियं भिक्खुपडिमं उवसंपज्जित्ता णं विहरित्तए। अहासुहं देवाणुप्पिया ! मा पडिबंधं तं चेव। एवं तेमासियं चउम्मासियं पंचमासियं छम्मासियं सत्तमासियं पढमं सत्तराइंदियं दोच्चं सत्तराइंदियं तच्चं सत्तराइंदियं अहोराइंदियं एगराइयं। तए णं से खंदए अणगारे एगराइयं भिक्खुपडिमं अहासुत्तं जाव आराहेत्ता जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ। उवागच्छित्ता समणं भगवं महावीरं जाव नमंसित्ता एवं वयासी—इच्छामि णं भंते ! तुब्भेहिं अब्भणुण्णाए समाणे गुणरयणसंवच्छरं तवोकम्मं उवसंपज्जित्ताणं विहरित्तए। अहासुहं देवाणुप्पिया ! मा पडिबंधं।

Thus permitted by Śramana Bhagavan Mahavira, monk Skandaka was pleased, till paid obeisance and

embraced the monthly *bhikṣu pratimā* Thereafter the said monk Skandaka practised the monthly *bhikṣu pratima* as per the *Sūtras*, as per sanctions, as per path, as per fundamentals, with equanimity, and touched duly by his body He performed, adorned himself with completed, fulfilled, sang in praise of, followed, performed as per sanctions, ..till duly touched by his body, till adored (and thereafter) returned to Śramana Bhagavān Mahavira, paid homage and obeisance to him and made the following submission

—*Bhante* ! If you kindly permit, then, with your permission, I wish to perform the two-monthly (course of) *bhikṣu pratima.*

—Do as it may please thee, oh beloved of the gods, but delay not

(This was done, and in this manner he completed) three-, four-, five-, six- and seven-monthly *bhikṣu pratima*, (and then) the first course of seven day-nights, second course of seven day-nights, third course of seven day-nights, a whole day night, a whole night (in all a course of 12), and having done *bhikṣu-pratimā* for a night as per the *Sūtras*, till having adored it, he repaired where Śramana Bhagāvan Mahāvira was, till paid obeisance, and made the following submission •

—*Bhante* ! If you please permit me, then, with your permission, I desire to embrace and practise *guna ratna-samvatsara*[15]

—Do as it may please thee, oh beloved of the gods, but delay not

तए ण से खदए अणगारे समणेण भगवया महावीरेण अब्भणुण्णाए समाणे जाव णमसित्ता गुणरयणसवच्छरतवोकम्म उवसपज्जित्ता ण विहरइ। त जहा—पढम मास चउत्थचउत्थेण अणिक्खित्तेण तवोकम्मेण दिया ठाणुक्कुडुए सूराभिमुहे आयावणभूमीए आयावेमाणे रत्ति वीरासणेण अवाउडेण य। एव दोच्च मास छट्ठछट्ठेण अणिक्खित्तेण दिया ठाणुक्कुडुए सूराभिमुहे आयावणभूमीए आयावेमाणे रत्ति वीरासणेण अवाउडेण य। एव तच्च मास अट्ठमअट्ठमेण चउत्थ मास दसमदसमेण पच्चम मास बारसमबारसमेण छट्ठ मास चउद्दसमचउद्दसमेण सत्तम मास सोलसमसोलसमेण अट्ठम मास

अट्ठारसमअट्ठारसमेण नवम मास वीसइमवीसइमेण दसम मास बावीसइम-बावीसइमेण एक्कारसम मास चउवीसइमचउवीसइमेण बारसम मास छव्वीसइमछव्वीसइमेण तेरसम मास अट्ठावीसइमअट्ठावीसइमेण चउद्दसम मास तीसइमतीसइमेण पण्णरसम मास बत्तीसइमबत्तीसइमेण सोलसम मास चोत्तीस-इमचोत्तीसइमेण अणिक्खित्तेण तवोकम्मेण दिया ठाणुक्कुडुए सूराभिमुहे आयावणभूमीए आयावेमाणे रत्ति वीरासणेण अवाउडेण। तए ण से खदए अणगारे गुणरयणसवच्छर तवोकम्म अहासुत्त अहाकप्प जाव आराहेत्ता जेणेव समणे भगव महावीरे तेणेव उवागच्छइ। उवागच्छित्ता समण भगव महावीर वदइ नमसइ वदित्ता नमसित्ता बहूहि चउत्थ-छट्ठ-अट्ठम-दसम-दुवालसेहि मासद्धमासखमणेहि विचित्तेहि तवोकम्मेहि अप्पाण भावेमाणे विहरइ।

After this, being permitted by Śramana Bhagavān Mahāvira, till having paid obeisance, monk Skandaka started practising *guna ratna-samvatsara*. This was as follows :

In the first month, fast on alternate days, i e fast missing four meals[18], (then break, and fast again missing four meals), sitting during the day time on exposed ground in *utkatuka* posture with face turned towards the sun, and bearing the cold blast at night, wholly unclad and sitted in *virasana* posture

During the second month, a two-day fast, missing six meals, (followed by a break, and missing six meals again), and so on, sitting during the days on exposed ground in the *utkatuka* posture with face turned towards the sun, and bearing the cold blast during the nights, wholly unclad and sitted in *virāsana*

With other conditions as aforesaid, in the third month, (three-day fasts) missing 8 meals, in the fourth month, (four-day fasts) missing 10 meals, in the fifth month (five-day fasts) missing 12 meals, in the sixth month, (six day fasts) missing 14 meals, in the seventh month, (seven-day fasts) missing 16 meals, in the eighth month (eight-day fasts) missing 18 meals, in the nineth month, (nine-day fasts) missing 20 meals, in the tenth month, (ten-day fasts) missing 22 meals, in the eleventh month, (eleven-day fasts) missing 24 meals, in the twelfth month, (twelve-day fasts) missing 26 meals, in the

thirteenth month, (thirteen day fasts) missing 28 meals, in the fourteenth month, (fourteen-day fasts) missing 30 meals, in the fifteenth month, (fifteen-day fasts) missing 32 meals, in the sixteenth month, (sixteen-day fasts) missing 34 meals (and during all these months, as aforesaid), sitting during the days on bare ground in *utkaṭuka* posture, with face turned towards the sun, and bearing the cold blast during the nights, wholly unclad and sitted in *vīrāsana*

In this manner, monk Skandaka performed the penance as per the *Sūtras*, as per prescriptions, till adored it, and thereafter came to the place where Śramana Bhagavān Mahāvira was, and having come there, he paid his homage and obeisance to Śramana Bhagavān Mahavīra, and having paid his homage and obeisance, he continued to progress (on the spiritual path) by undertaking fasts for two, three, four, five days, for a month (at a time), for a fortnight, and in many other ways

तए ण से खदए अणगारे तेण ओरालेण विउलेण पयत्तेण पग्गहिएण कल्लाणेण सिवेण धन्नेण मगल्लेण सस्सिरीएण उदग्गेण उदत्तेण उत्तमेण उदारेण महाणु-भागेण तवोकम्मेण सुक्के लुक्खे निम्मसे अट्ठि-चम्मावणद्धे किडिकिडिया-भूए किसे धमणिसतए जाए यावि होत्था। जीवजीवेण गच्छइ जीवजीवेण चिट्ठइ भास भासित्ता वि गिलाई भाम भासमाणे गिलाइ भासिस्सामीति गिलायति। से जहानामए कट्ठसगडिया इ वा पत्तसगडिया इ वा पत्त-तिल-भडगसगडिया इ वा एरडकट्ठसगडिया इ वा इगालसगडिया इ वा उण्हे दिण्णा सुक्का समाणी ससदद गच्छइ ससद्द चिट्ठइ एवामेव खदए वि अणगारे ससद्द गच्छइ ससद्द चिट्ठइ उवचिए तवेण अवचिए मस-सोणीएण हुयासणे विव भासरासिपडिच्छण्णे तवेण तेएण तव-तेयसिरीए अईव अईव उवसोभेमाणे चिट्ठइ।

Now, monk Skandaka, because of that (severe) penance which was attachment free, enormous, permitted (by the Master), and performed without lapse, performed with great devotion and sincerity, which portended to welfare, safety, well-being, bliss and beauty, which was greatly difficult and progressively increasing (in intensity), which was great, good, expan-

sive and with great effect, became very emaciated, without flesh, a bare structure of bones, rattling when (the monk) moved, weak, with arteries and veins succinctly visible He could move or stand only by dint of the power of the spirit. He became so weak that after speaking, or in the course of speaking, or when he thought that he would have to speak, he had a weakness and a feeling of pain Like a cart laden *with (dry) leaves, sesamum or any other dry* object, or a cart laden with *eranda* twigs, or a cart laden with charcoal, when such a cart, with the objects on it wholly dried up, moves, the objects (on it) make a rattling sound, and so they do even when the cart is standing still , in the same manner, when the monk Skandaka moved, his bones rattled, as they did even when he stood still But he was enriched through penances His flesh and blood had no doubt been reduced, but like fire covered with ashes, he looked exceedingly graceful because of his penances and spiritual powers, shining brilliantly

तें ण काले ण ते ण समए ण रायगिहे नयरे समोसरण । जाव ..परिसा पडिगया । तए ण तस्स खदयस्स अणगारस्स अण्णया कयाइ पुव्वरत्तावरत्तकाल-समयसि धम्मजागरियं जागरमाणस्स इमेयारूवे अज्झत्थिए चिंतिए जाव समुप्पज्जित्था—एव खलु अह इमेण एयारूवेण जाव किसे धमणिसतए जाए जीवंजीवेण गच्छामि जीवंजीवेण चिट्ठामि जाव...गिलामि जाव एवामेव अह पि ससद्द गच्छामि ससद्द चिट्ठामि त अत्थि ता मे उट्ठाणे कम्मे बले वीरिए पुरिसक्कारपरक्कमे त जाव ता मे अत्थि उट्ठाणे कम्मे बले वीरिए पुरिसक्कारपरक्कमे जाव य मे धम्मायरिए धम्मोवदेसए समणे भगव महावीरे जिणे सुहत्थी विहरइ ताव ता मे सेय कल्ल पाउप्पभायाए रयणीए फुल्लुप्पलकमल-कोमलुम्मिलियम्मि अहापडुरे पभाए रत्तासोयप्पकासे किंसुयसुयमुह गुजद्धराग-सरिसे कमलागरसडबोहए उट्ठियम्मि सूरे सहस्सरस्सिम्मि दिणयरे तेयसा जलते समण भगव महावीर वदित्ता नमसित्ता जाव पज्जुवासित्ता समणेण भगवया महावीरेण अब्भणुण्णाए समाणे सयमेव पचमहव्वयाणि आरोवेत्ता समणा य समणीओ य खामेत्ता तहारूवेहि थेरेहिं कडाईहिं सद्धि विउल पव्वय सणिय सणिय दुरूहित्ता मेहघणसन्निगास देवसन्निवात पुढवीसिलावट्टय पडिलेहित्ता दब्भसथारग सथरित्ता दब्भसथारोवगयस्स सलेहणा-झूसणा-झूसियस्स भत्तपाणपडियाइक्खियस्स पाओवगयस्स काल अणवकखमाणस्स

विहरित्तए त्ति कट्टु एव सपहेइ सपेहित्ता कल्ल पाउप्पभायाए रयणीए जाव. जलते जेणेव समणे भगव महावीरे तेणेव जाव पज्जुवासइ।

In that period, at that time, congregation assembled in the city of Rājagrha till people dispersed After this, one night, at the last quarter, as monk Skandaka was keep ing a spiritual vigil performing *dharma jagarana*, he had in mind such thought till resolve

I have, because of penances, become till weak with arteries and veins succinctly visible I move and stand only by the power of my spirit till feel pain and weakness, till I rattle as I move, I rattle as I stand (But) upto now, I have endeavour, activity, strength, energy and self-exertion .till my spiritual teacher and spiritual guide Śramana Bhagavan Mahāvira, lives on this earth like a mighty elephant it is worthy of me that, as this night is lifted up, at day break, when the sun, who helps the lotuses to blossom who shines red like the red *aśoka* flower, red like the *kimśuka* flower, or the beak of the parrot, or the red half of the *guñja* fruit, who helps the cluster of lotuses to open, who holds a thousand rays brilliant with glow, I go to Śramaṇa Bhagavān Mahavira, and pay homage and obeisance, till worship him, and with his permission, courting by self the five Great Vows, forgiving and being forgiven by the monks, I go slowly up, in the company of capable senior monks atop Mount Vipula, which has the hue of the clouds, and on which gods descend, whereon I select a slab of stone, spread my last *darva* bed, rid my soul of all passions, cut down bondage of *karma*, give up all intake of food and water, and lie in wait, without hankering for death, fixed in *pādapopagamana* (tree like) end

Having decided in this manner, the next day, at dawn till the sun was brilliant in its glow, (monk Skandaka) came to the place where Śramaṇa Bhagavān Mahāvira was . till worshipped him

खदया ! इ समणे भगव महावीरे खदय अणगार एव वयासी—से णूण तव खदया ! पुव्वरत्तावरत्तकालसमयसि जाव जागरमाणस्स इमयारूवे अज्झत्थिए जाव समुप्पज्जित्था—एव खलु अह इमण एयारूवण तवण ओरालेण विउलेण त चेव जाव काल अणवकखमाणस्स विहरित्तए त्ति कट्टु एव सपेहेति सपेहित्ता कल्ल पाउप्पभायाए जाव जलत जेणेव मम अतिए तेणेव हव्वमागए । से णूण खदया ! अट्ठे समट्ठे ? हता अत्थि । अहासुह देवाणुप्पिया ! मा पडिबध ।

Thus said Śramana Bhagavan Mahāvıra to monk Skandaka

—Skandaka ! Indeed, in the last quarter of the night, till while in vigil, till resolve that because of this penance, which was attachment free, enormous, till without hankering for death, fixed in *pādapopagamana* end, (you decided) till having decided, to-morrow, at dawn, till brilliant in its glow, and so you have come to me Tell me, Skandaka, is this correct

—*Bhante* ! Perfectly so.

—Do as it may please thee, oh beloved of the gods, but delay not

तए ण से खदए अणगारे समणे ण भगवया महावीरेण अब्भणुण्णाए समाणे हट्ठतुट्ठ जाव हयहियए उट्ठाए उट्ठेइ उट्ठित्ता समण भगव महावीर तिक्खुत्तो आयाहिणपयाहिण करेइ जाव नमसित्ता सयमेव पच महव्वयाइ आरुहेइ आरुहित्ता समणा य समणीओ य खामेइ । तहारूवेहि थेरेहि कडाईहि सद्धि विपुल पव्वय सणिय सणिय दुरुहेइ मेहघणसन्निगास देवसन्निवाय पुढविसिलापट्टय पडिलेहइ पडिलेहित्ता उच्चारपासवणभूमि पडिलेहेइ पडिलेहित्ता दब्भसथार सथरइ सथरित्ता पुरत्थाभिमुहे सपलियकनिसन्ने करयलपरिग्गहिय दसनह सिरसावत्त मत्थए अजलि कट्टु एव वयासी—नमोत्थुण अरिहताण भगवताण जाव सपत्ताण । नमोत्थु ण समणस्स भगवओ महावीरस्स जाव.. सपाविउकामस्स । वदामि ण भगवत तत्थगय इहगए पासउ मे भगव तत्थगए इहगय त्ति कट्टु वदइ नमसइ नमसित्ता एव वयासी—पुव्वि पि मए समणस्स भगवओ महावीरस्स अतिए सव्वे पाणाइवाए पच्चक्खाए जावज्जीवाए

जाव मिच्छादसणसल्ले पच्चक्खाए जावज्जीवाए। याणि पि य ण समणस्स भगवओ महावीरस्स अतिए सव्व पाणाइवाय पच्चक्खामि जावज्जीवाए जाव.. मिच्छादसणसल्ल पच्चक्खामि। एव सव्व असण-पाण खाइम-साइमेण चउव्विह पि आहार पच्चक्खामि। जावज्जीवाए ज पि य इम सरीर इट्ठ कत पिय जाव फुसन्तु त्ति कट्टु एय पि ण चरिमेहिं उस्सास नीसासेहिं वोसिरामि त्ति कट्टु सलेहणा झुसणाझुसिए भत्त पाणपडियाइक्खिए पाओवगए काल अणवकखमाणे विहरइ।

Thus permitted by Sramana Bhagavān Mahavira, monk Skandaka was happy and pleased, till exceedingly happy, and he got up, and having got up, he moved thrice round Śramana Bhagavan Mahāvira, till having paid his obeisance, imposing on self by self the five Great Vows, and forgiving and seeking forgiveness of the fellow monks and thereafter, in the company of capable senior monks, he went up slowly atop Mount Vipula, which had the hue of the clouds, and on which gods descended cleaned a stone slab, selected a place for depositing excreta, spread his last *darva* bed, sat in the *paryankāsana* with his face turned eastward, placed his folded palms with ten fingers on them on his head and prayed as follows :

—Bow I to Bhagavan *Arihanta* till already liberated.

—Bow I to Śramana Bhagavān Mahavira till already entitled to liberation

—Bow I from this place to Bhagavān (Mahāvira), who is there

—May Bhagavān from there cast his glance (on me who am) here

So saying, he paid his homage and obeisance, and added

—Formerly, in the presence of Śramana Bhagavān Mahāvira, did I renounce, till life, all harm to living beings, ...till renounce, for good, the nail of perverted faith.

—At this moment, in the proximity of Śramana Bhagavān Mahavira, do I renounce, till life, all harm to living beings, till renounce, for good, the nail of perverred faith.

—For life, I give up the four intakes of food-drink-dainties-delicacies

—I dedicate this, my physical body, so dear, coveted, and object of love, which did I preserve against all ailments, to final respirations, inhales and exhales

—May I court the vow of eradicating passions and cutting the bondage of *karma* of giving up the intake of food drink, etc, and of staying without hankering for death, fixed in *padapopagamana* end

तए ण से खदए अणगारे समणस्स भगवओ महावीरस्स तहारूवाण थेराण अतिए सामाइयमाइयाइ एक्कारस अगाइ अहिज्जित्ता बहुपडिपुण्णाइ, दुवालस-वासाइ सामण्णपरियाग पाउणित्ता मासियाए सलेहणाए अत्ताण झूसित्ता सर्ठि भत्ताइ अणसणाए छेदेता आलोइयपडिक्कत समाहिपत्ते आणुपुव्वीए कालगए। तए ण थेरा भगवतो खदय अणगार कालगय जाणित्ता परिनिव्वाण वत्तिय काउसग्ग करेति करित्ता पत्त चीवराणि गिण्हति गेण्हित्ता विपुलाओ पव्वयाओ सणिय सणिय पच्चोसक्कनि पच्चोसक्कित्ता जेणेव समणे भगव महावीरे उवागच्छइ समण भगव महावीर वदइ नमसइ नमसित्ता एव वयासी

एव खलु देवाणुप्पियाण अतवासी खदए नाम अणगारे पगइभद्दए पगइविणीए पगइउवसत पगईपयणुकोह माण माया-लोभे मिउमद्दवसपन्ने अल्लीणे भद्दए विणीए। से ण देवाणुप्पियेहि अब्भणुण्णाए समाणे सयमेव पच महव्वयाणि आरोवित्ता समणा य समणीओ य खामेत्ता अम्हेहि सद्धि विपुल पव्वय त चेव निरवसेस जाव आणुपुव्वीए कालगए। इमे य से आयारभडए।

After this, monk Skandaka, who had read the eleven *Angas* under senior monks who were almost equal to Śramana Bhagavān Mahavira himself, who had spent twelve years without break in the *śramana* order, passed away while in a

trance, after having enriched his soul by a month long fast, missing in all sixty meals, after having discussed (lapses and sacred things) and after having said the *pratikraman* When the monks (attending on him) realised that monk Skandaka had passed away, they themselves performed the *kayotsarga* meditation to celebrate his (Skandaka's) liberation Then having picked up his robes and vessels they slowly came down Mount Vipula, and reached the place where was Śramana Bhagavān Mahāvira, paid homage and obeisance unto him and having paid homage and obeisance, they made the following submission

(*Bhante* !) Thy disciple, Skandaka by name, a monk, beloved of the gods was gentle by nature, polite by nature quiet by nature with little pride-anger attachment greed, full of softness and humility always living in the protection of his Master, gentle and polite Being permitted by thee, (the said monk) the beloved of the gods who had planted on self by self the five Great Vows, who had forgiven and begged to be forgiven, went with us atop Mount Vipula, till has passed away by fasting Here are his (earthly) belongings

भते ! त्ति भगव गोयमे समण भगव महावीर वदइ नमसइ नमसित्ता एव वयासी-एव खलु देवाणुप्पियाण अतेवासी खदए णाम अणगारे कालमासे काल किच्चा कहि गए कहि उववण्णे ? गोयमादि ! समण भगव महावीर भगव गोयम एव वयासी–एव खलु गोयमा ! मम अतेवासी खदए णाम अणगारे पगइभददए जाव से ण मए अब्भणुण्णाए समाणे सयमेव पच महव्वयाइ आरूहेत्ता त चेव सव्व अवसेसिय नेयव्व जाव आलोइयपडिक्कत समाहिपत्ते कालमासे काल किच्चा अच्चुए कप्पे देवत्ताए उववण्णे तत्थ ण अत्थेगइयाण देवाण बावीस सागरोवमाइ ठिई पण्णत्ता तस्स ण खदयस्स वि देवस्स बावीस सागरोवमाइ ठिई पण्णत्ता। से ण भते ! खदए देवे ताओ देवलोगाओ आउक्खएण भवक्खएण ठिइक्खएण अणतर चय चइत्ता कहि गच्छिहिइ कहि उववज्जिहिइ ? त्ति गोयमा ! महाविदेह वासे सिज्झिहिति बुज्झिहिति मुच्चिहिति परिणिव्वाहिति सव्वदुक्खाण अत करेहिति। खदओ सम्मत्तो।

(At this point), Bhagavān Gautama paid his homage and obeisance to Śramana Bhagavana Mahāvira, and having done so, he made the following submission

—*Bhante* ! Thy disciple, monk, Skandaka by name, the beloved of the gods, who has passed away on the completion of his time here (on this earth)—whither is he gone, and where is he born ?

Addressing Gautama and others, Śramana Bhagavān Mahāvira ordained

—Indeed Gautama, my disciple, monk, Skandaka by name, gentle by nature, till having been permitted by me, planted on self by self the five Great Vows : till passed away after discussing and after saying *pratikramana*, and has acquired a celestial life in the Acyuta *kalpa* Therein some of the inmates spend a span of 22 *sagaropamas*, as per which Skandaka too will spend a span of 22 *sagaropamas* there

—And, *Bhante* ! Having exhausted his span stay and existence therein, where will he go and where will he take birth ?

—Gautama ! In Mahavideha will he (take birth and) be perfected, enlightened and liberated, and (then) enter into liberation and terminate all misery : Skandaka story[17] ends

पढमा उद्देसा सम्मता । Chapter one ends

बिइओ उद्देसो

CHAPTER TWO

[*on samudghāta*]

प्रश्न १९—कइ ण भंते ! समुग्घाया पण्णत्ता ?

उत्तर १९—गोयमा ! सत्त समुग्घाया पण्णत्ता त जहा—वेदणासमुग्घाए एव समुग्घायपद छाउमत्थियसमुग्घायवज्ज भाणियव्व जाव...वेमाणियाण कसायसमुग्घाया अप्पाबहुय।

प्रश्न २०—अणगारस्स ण भंते ! भावियप्पणो केवलीसमुग्घाए जाव... सासयमणागयद्ध चिट्ठति ?

उत्तर २०—समुग्घायपद णेयव्व।

Q 19. *Bhante* ! How many have been stated to be the *samudghātas*[18] ?

A. 19 Gautama ! *Samudghātas* have been stated to be seven, which are, *vedanā-samudghāta*, etc, on which refer to section on '*Samudghāta*' (in the *Pannavaṇā Sūtra*) (They are all) to be stated except the *chadmastha-samudghata*,...till the Vaimānikas (Something), more or less, needs be added on *kasāya-samudghāta*.

Q 20. *Bhante* ! Does *kevalī samudghāta* of high-souled monks ..till lasts for an ever-extending future ?

A. 20 Refer to section on '*Samudghāta*'.

बिइओ उद्देसो सम्मत्तो । Chapter two ends

तइओ उद्देसो

CHAPTER THREE

[*on the worlds*]

प्रश्न २१–कइ णं भंते ! पुढवीओ पण्णत्ताओ ?

उत्तर २१–जीवाभिगमे नेरइयाण जो बितिओ उद्देसो सो नेयव्वो पुढवी ओगाहित्ता निरया संठाणमेव बाहुल्लं जाव..

प्रश्न २२–किं सव्वे पाणा उववन्नपुव्वा ?

उत्तर २२–हंता गोयमा ! असइं अदुवा अणंतक्खुत्तो। पुढवी उद्देसो।

Q. 21. *Bhante* ! How many have been stated to be the worlds[19] ?

A. 21. Gautama ! Refer on this chapter two on 'Infernal Beings' in the *Jīvābhigama Sūtra*—(to be noted are) all about the worlds,...till their structure and dimensions.

Q. 22. *Bhante* ! Have all the beings been born there before ?

A. 22. Well, Gautama ! Many times or innumerable times[20]. Chapter on 'Worlds' (in the *Jīvābhigama Sūtra*).

तइओ उद्देसो सम्मत्तो। Chapter three ends

चउत्थो उद्देसो

CHAPTER FOUR

[*on organs of senses*]

प्रश्न २३–कइ ण भंते ! इंदिया पण्णत्ता ?

उत्तर २३–गोयमा ! पंच इंदिया पण्णत्ता त जहा पढमिल्लो इंदिय-उद्देसओ नेयव्वो सठाण बाहुल्ल पोहत्त जाव...अलोगो । इंदियउद्देसो ।

Q. 23. *Bhante* ! How many have been stated to be the organs of senses[11] ?

A. 23. Gautama ! Organs of senses have been stated to be five. On these, refer to first chapter (of the *Paṇṇavaṇā Sūtra*) on 'Organs of Senses'—their structure, shape, thickness, breadth,.. ,till non-sphere. Chapter on 'Organ of Senses'.

चउत्थो उद्देसो सम्मत्तो । Chapter four ends

पचमा उद्देसो

CHAPTER FIVE

[*on procreation*]

प्रश्न २४–अन्नउत्थिया ण भंते ! एव आइक्खति भासति पण्णवेति परूवेंति त जहा—एव खलु नियठे कालगए समाणे देवब्भूएण अप्पाणेण से ण तत्थ णो अन्ने देवे णो अन्नसि देवाण देवीओ अभिजुजिय अभिजुजिय परियारेइ णो अप्पणिच्चियाओ देवीओ अभिजुजिय अभिजुजिय परियारेइ अप्पणामेव अप्पाण विउव्विय विउव्विय परियारेइ। एगे वि य ण जीवे एगेण समएण दो वेद वेदेइ त जहा–इत्यिवेद च पुरिसवेद च। एव परउत्थियवत्तव्वया नेयव्वा जाव इत्थिवेद च पुरिसवेद च। से कहमेय भंते ! एव ?

उत्तर २४–गोयमा ! ज ण ते अन्नउत्थिया एव आइक्खति जाव इत्थिवेद च पुरिसवेद च। जे ते एव आहिसु मिच्छ ते एव आहिसु। अह पुण गोयमा ! एवमाइक्खामि भासामि पन्नवेमि परूवेमि एव खलु नियठे कालगए समाणे अन्नयरेसु देवलोएसु देवत्ताए उववत्तारो भवति महड्ढिएसु जाव महाणुभावेसु दूरगतीसु चिरट्ठिईएसु से ण तत्थ देवे भवइ महड्ढिए जाव... दस दिसाओ उज्जोवेमाणे पभासेमाणे जाव ..पडिरूवे। से ण तत्थ अन्ने देवे अन्नेसि देवाण देवीओ अभिजुजिय अभिजुजिय परियारेइ अप्पणिच्चियाओ देवीओ अभिजुजिय अभिजुजिय परियारेइ। नो अप्पणामेव अप्पाण विउव्विय विउव्विय परियारेइ। एगे वि य ण जीवे एगेण समएण एगं वेद वेदेइ त जहा–इत्थिवेय वा पुरिसवेय वा। ज समय इत्थिवेय वेएइ णो त समय पुरिसवेय वेदेइ ज समय पुरिसवेय वेएइ णो त समय इत्थिवेय वेदेइ। इत्थिवेयस्स उदएण नो पुरिसवेय वेएइ पुरिसवेयस्स उदएण नो इत्थिवेय वेएइ। एव खलु एगे जीव एगेण समएण एग वेद वेदेइ त जहा—इत्थीवेय वा पुरिसवेय वा। इत्थि इत्थिवेएण उदिन्नेण पुरिस पत्थेइ पुरिसो पुरिसवेएण उदिन्नेण इत्थि पत्थेइ। दो वि ते अन्नमन्न पत्थेति त जहा—इत्थी वा पुरिस पुरिसे वा इत्थि।

Q 24 *Bhante*! People of other faith (called 'heretics' hereafter) so say, maintain, establish and declare that when a monk, after death, becomes a *deva*, he does not enjoy with other *devas*, nor with the consorts of other *devas*, nor with his own consorts by overpowering them, but creates, out of his fluid self, two forms, of which one he makes a *deva* and the other its female counterpart, and enjoys Thus (according to the heretics) a single soul has, at one and the same time, two experiences, which are, experience as female and experience as male *Bhante*! Is this assertion of the heretics correct, . till experience as female and experience as male ? How is it so ?

A 24 Gautama! The heretics, who say like this . till experience as female and experience as male, are wholly in the wrong, because of which I say, ordain, establish and declare that a monk who, on death, reaches one of the celestial abodes which is endowed with great fortune till great influence, which confers capacity to go far and with a long span of life, becomes a *deva*, endowed with great fortune with ability to shine in ten directions and with great beauty. The said *deva* enjoys with other *devas* and their consorts, by subduing them under his control, and likewise, he enjoys with his own consorts, by subduing them under his control, but he does not enjoy by creating two forms out of his own self For, a soul may, at any one time, experience either as female or as male. When he experiences as female, he does not experience as male ; and when he experiences as male, he does not experience as female (In other words), with female experience gaining ascendancy, he does not have male experience and with male experience gaining ascendancy, he does not have female experience So, of the two experiences, at any one time, a soul has either female experience or male experience. (Now) when female experience is up, as female, she covets the company of a male ; and when male experience is up, as male, he covets the company of a female, which means that the two covet the company of each other,— female of male, as male of female

[*on pregnancy*]

प्रश्न २५—उदगगब्भे णं भंते ! उदगगब्भेत्ति कालओ केवच्चिरं होइ ?

उत्तर २५—गोयमा ! जहण्णेणं एक्कं समयं उक्कोसेणं छम्मासा ।

प्रश्न २६—तिरिक्खजोणियगब्भे णं भंते ! तिरिक्खजोणियगब्भे त्ति कालओ केवच्चिरं होई ?

उत्तर २६—गोयमा ! जहण्णेणं अंतोमुहुत्तं उक्कोसेणं अट्ठ संवच्छराइं ।

प्रश्न २७—मणुस्सीगब्भे णं भंते ! मणुस्सीगब्भे त्ति कालओ केवच्चिरं होई ?

उत्तर २७—गोयमा ! जहण्णेणं अंतोमुहुत्तं उक्कोसेणं बारस संवच्छराइं ।

प्रश्न २८—कायभवत्थे णं भंते ! कायभवत्थे त्ति कालओ केवच्चिरं होइ ?

उत्तर २८—गोयमा ! जहण्णेणं अंतोमुहुत्तं उक्कोसेणं चउवीसं संवच्छराइं ।

प्रश्न २९—मणुस्स-पंचेंदिय तिरिक्खजोणियबीए णं भंते ! जोणियब्भूए केवतियं कालं संचिट्ठइ ?

उत्तर २९—गोयमा ! जहण्णेणं अंतोमुहुत्तं उक्कोसेणं बारस मुहुत्ता ।

Q. 25. *Bhante* ! How long does pregnancy of water-bodies[22] last in that state as water-bodies ?

A. 25. Gautama ! Minimum one time-unit and maximum six months.

Q. 26. *Bhante* ! How long does pregnancy in animal bodies last in animal state ?

A. 26. Gautama ! Minimum less than 48 minutes and maximum eight whole years

Q. 27. *Bhante* ! How long does pregnancy in human bodies last in that state ?

A. 27. Gautama ! Minimum less than 48 minutes and maximum [illegible] years.

Q 28 *Bhante* ! How long does a *kaya bhava*[23] remain in that state ?

A 28 Gautama ! Minimum less than 48 minutes and maximum 24 years

Q 29 *Bhante* ! How long does the semen of a human being, and that of a five-organ animal, after it has been in the uteras, remain fresh (i e, have potentuality to form an embryo) ?

A 29 Gautama ! Minimum less than 48 minutes and maximum twelve times forty eighty minutes

[*on progeny*]

प्रश्न ३०–एगजीवे ण भंते ! एगभवग्गहणेण केवइयाण पुत्तत्ताए हव्व-मागच्छइ ?

उत्तर ३०–गोयमा ! जहण्णेण इक्कस्सा वा दोण्ह वा तिण्हि वा उक्कोसेण सयपुहुत्तस्स जीवाण पुत्तत्ताए हव्वमागच्छइ ।

प्रश्न ३१–एगजीवस्स ण भंते ! एगजीवभवग्गहणेण केवइया जीवा पुत्तत्ताए हव्वमागच्छइ ?

उत्तर ३१–गोयमा ! जहण्णेण एक्को वा दो वा तिण्णि वा उक्कोसेण सयसहस्सपुहुत्त जीवा ण पुत्तत्ताए हव्वमागच्छइ ।

प्रश्न ३२–से केणट्ठेण भंते ! एव वुच्चइ जाव हव्वमागच्छइ ?

उत्तर ३२–गोयमा ! इत्थीए पुरिसस्स य कम्मकडाए जोणीए मेहुणवत्तिए नाम सजोए समुप्पज्जइ । त दुहओ सिणेह सचिणति सचिणित्ता तत्थ ण जहण्णेण एक्को वा दो वा तिण्णि वा उक्कोसेण सयसहस्सपुहुत्त जीवा ण पुत्तत्ताए हव्वमागच्छइ स तेणट्ठेण जाव हव्वमागच्छइ ।

प्रश्न ३३–मेहुणेण भंते ! सेवमाणस्स केरिसिए असजमे कज्जइ ?

उत्तर ३३–गोयमा ! से जहा नामए केई पुरिसे रूयनालिय वा बूरनालिय वा तत्तेण कणएण समभिद्धसेज्जा एरिसएण गोयमा ! मेहुण सेवमाणस्स असजमे कज्जइ ।

Q. 30. *Bhante* ! To how many living beings may a soul in one life be a progeny ?

A. 30. Gautama ! A soul may, in one life, be a progeny of minimum one, two or three beings, and maximum 200 to 900 beings[24].

Q. 31. *Bhante* ! In one life, how many progenies may a being give birth to ?

A. 31. Gautama ! Minimum one, two or three, and maximum 2,00,000 to 9,00,000 may be given birth to[25].

Q. 32. *Bhante* ! What is the reason for this,....till may be given birth to ?

A. 32. Gautama ! In the excited sex organs of a man and of a woman, a contact comes to be established called *maithuna-vṛttika* (In consequence of this) the man's semen gets mixed up with the woman's blood, and this gives birth to a minimum of one, two or three progenies, and to a maximum of 2,00,000 to 9,00,000 progenies. It is for this ..till may be given birth to

Q. 33 *Bhante* ! In enjoying sexual experience, what sort of non-restraint is incurred by the soul ?

A. 33 Gautama ! Just as a human being may, with the help of a burning match stick, destroy a stalk of a cotton plant or a stalk of a '*bura*' plant, so does a soul indulging in sex experience incur non restraint of that sort[26].

सेव मते ! सेव भते ! त्ति जाव विहरइ।

Bhante ! So they are. Glory be to the Lord ! So saying Gautama paid his homage and obeisance to Śramana Bhagavān Mahāvira and withdrew to his seat.

[*with śrāvakas from Tungikā*]

३४–तए ण समणे भगव महावीरे रायगिहाओ नगराओ गुणसिलाओ चेइयाओ पडिनिक्खमइ। पडिनिक्खमइत्ता बहिया जणवयविहार विहरई।

ते ण काले ण ते ण समए ण तुगिया नाम नगरी होत्या। वण्णओ। तीसे ण तुगियाए नयरिए वहिया उत्तरपुरत्थिमे दिसीभागे पुप्फवतिए नामं चेइए होत्या। वण्णओ। तत्थ ण तुगियाए नयरीए वहवे समणोवासया परिवसंति अड्ढा दित्ता वित्थिण्ण-विपुलभवण-सयणासण-जाण-वाहणाइण्णा बहुधण-बहुजायरूवरयया आयोग-पयोग संपउत्ता विच्छड्डिय-विपुल-भत्तपाणा बहुदासी-दास-गो-महिस-गवेलयप्पभूया बहुजणस्स अपरिभूया।

34. Once Śramana Bhagavān Mahāvira moved out from the Gunaśilaka *caitya* in the city of Rājagṛha, and having moved out from there, he was wandering in the outside villages. In that period, at that time, there was a city named Tuṅgikā. Description. Outside the city of Tuṅgikā, in the north-eastern direction, there was a *caitya* named Puṣpavati Description. In that city of Tuṅgikā, there lived many who were the followers of the *śramaṇa* path, who were highly affluent and illustrious, with palacious dwellings standing on elevations, who possessed many couches and cushions, vehicles and pack animals, who had much treasure, gold and silver, who were experts in money-making, in many arts and crafts, who fed many for which much food was cooked in their households, who had many valets and maids, cows, buffaloes, goats, sheep, etc., and were never excelled (by any one or) by many taken (collectively) together

अभिगयजीवा-ज्जीवा उवलद्धपुण्ण-पावा आसव-संवर-निज्जर-किरिया-अहि-गरण-बंध-मोक्ख-कुसला असहेज्जदेवा-सुर-नाग-सुवण्ण-जक्ख-रक्खस-किन्नर-किं-पुरिस-गरुल-गंधव्व-महोर-गाईएहिं देवगणेहिं निग्गंथाओ पावयणाओ अणतिक्-कमणिज्जा णिग्गंथे पावयणे निस्संकिया निक्कंखिया निव्वितिगिच्छा लद्धट्ठा गहियट्ठा पुच्छियट्ठा अभिगयट्ठा विणिच्छियट्ठा अट्ठिमिंज-पेमाणुरागरत्ता अयमाउसो निग्गंथे पावयणे अट्ठे अय परमट्ठे सेसे अणट्ठे ऊसियफलिहा अवंगुयदुवारा चियत्त तेउरपरघरप्पवेसा बहूहिं सीलव्वय-गुण-वेरमण-पच्चक्खाण-पोसहोववासेहिं चाउद्दसट्ठमुद्दिट्ठ-पुण्णमासिणीसु परिपुण्ण पोसह सम्म अणुपालेमाणा समणे निग्गंथे फासु-एसणिज्जेण असण-पाण-खाइम-साइमेण वत्थ-पडिग्गह-कंबल-पायपुंछणेण पीढ-फलग-सेज्जा-संथारएण ओसह-भेसज्जेण पडिलाभेमाणा अहापडिग्गहिएहिं तवोकम्मेहिं अप्पाण भावेमाणा विहरंति।

They knew well soul and non-soul, they had the knowledge of righteousness and non-righteousness, they were thorough in their knowledge of *karma* fetters, of checking *karma* influx, of throwing out *karma* bondage, activities, instrumentalities, bondage and liberation, they were never covetous of help even from the gods, nor were they to be shaken in their faith in the *śramana* path either by *devas, asuras, nāgas, jyotiṣkas, yakṣas rakṣasas, kinnaras, kimpuruṣas, gārudas, gandharvas, mahoragas* or by any other, they had never had any doubt of, expectation from, or confusion about, the *nirgrantha* tenets, they knew well the implications of the *nirgrantha* tenets, had complete faith in their implications, and if they had any doubt, they got them duly resolved or clarified, they had realised the meanings and secrets of the holy texts, their devotion to the *nirgrantha* tenets was, so to say, a part of their very bones and marrows, and they would declare—*these words of the nirgranthas are truths, they are great truths, all else being false* They were so generous that the latches behind their doors were always raised up Their doors were always open to seekers So restrained were they in their sex behaviour that even if they walked in another's household, or even stepped inside the king's harem they would incur displeasure of none, nor would anyone question their honesty or integrity They observed all the vows, viz, *sila, guna viramana*, and *pratyakhyana* They performed *pauṣadha* with fasting on the eighth and the fourteenth days (of the fortnight) and on the full moon and new moon days —six fasts each with a *pauṣadha* per month They offered to the *śramana* monks, as per their needs objects, pure and uncontaminated, like food, drink, dainties, delicacies, cloth, vessels, blankets, dusters, cushions, drugs, herbs or any other Thus they lived on, enriching their soul by the practice of austerities and penances courted as per their capacity

तेणं कालेणं तेणं समएणं पासावच्चिज्जा थेरा भगवंतो जाइसम्पन्ना कुलसम्पन्ना बलसम्पन्ना रूवसम्पन्ना विणयसम्पन्ना णाणसम्पन्ना दंसणसम्पन्ना चरित्तसम्पन्ना लज्जासम्पन्ना लाघवसम्पन्ना ओयंसी तेयंसी वच्चंसी जसंसी

जियकोहा जियमाणा जियमाया जियलोहा जियनिद्दा जिइंदिया जियपरीसहा जीवियासा-मरणभय विप्पमुक्का जाव कुत्तियावणभूया बहुस्सुया बहुपरिवारा पचहिं अणगारसएहिं सद्धिं संपरिवुडा अहाणुपुव्विं चरमाणा गामाणुगाम दूइज्जमाणा सुहसुहेण विहरमाणा जेणेव तु गिया नगरी जेणेव पुप्फवईए चेइए तेणेव उवागच्छति उवागच्छित्ता अहापडिरूव उग्गह उग्गिण्हित्ता ण सजमेण तवसा अप्पाण भावेमाणा विहरंति ।

In that period. at that time, a progeny of (Arhat) Pārśva, Sthavira Bhagavān, born in a high line and noble family, endowed with power and physical grace, humility, knowledge, faith, conduct and restraint with little hankering in objects, with great firmness of mind, body and speech, widely renowned, with anger-pride attachment-greed conquered, with slumber and organs of senses subdued, with passions overpowered, care-free of life as well as death,...till a complete store house[27] of all realisations and high traits, master of many sacred texts, with a large following of devotees, came, in course of his usual wanderings from one village to another, in the company of 500 monks, to the *caitya* named Puspavatī in the north-eastern direction of the city of Tungika, and halted there, enriching his soul by restraint and penance.

तए ण तु गियाए नयरीए [सिघाडग-तिअ-चउक्क-चच्चर महा-पह-पहेसु जाव एगदिसाभिमुहा णिज्जायति । तए ण ते समणोवासया इमीसे कहाए लद्धट्ठा समाणा हट्ठ-तुट्ठा जाव सद्दावेंति सद्दावित्ता एव वयासि— एव खलु देवाणुप्पिया ! पासावच्चिज्जा थेरा भगवतो जाइसम्पन्ना जाव अहापडिरूव उग्गह उग्गिण्हित्ता ण सजमेण तवसा अप्पाण भावेमाणा विहरंति । त महाफल खलु देवाणुप्पिया ! तहारूवाण थेराण भगवताण नाम-गोयस्स वि सवणयाए । किमग पुण अभिगमण-वदण-नमसण-पडिपुच्छण-पज्जुवासणयाए जाव गहणयाए ? त गच्छामो ण देवाणुप्पिया ! थेरे भगवते वदामो नमसामो जाव पज्जुवासामो । एय णे इहभवे वा परभवे वा जाव आणुगामियत्ताए भविस्सइ ।

The news of their arrival to the city of Tungikā spread all over, to triangular places, where three, four or more

roads met, to all highways and streets,...till people moved out, all going in one direction. When they knew and perceived, they were delighted and pleased, and they called one another and said,

—Oh beloved of the gods, the progeny of (Arhat) Pārśva, Sthavira Bhagavān, born in a high line,...till halted here, enriching his soul by restraint and penance.

(Continued they)

—Oh beloved of the gods! Even to listen the name and lineage of such illustrious monks gives great results, then what to speak of (the result of) going to them, paying them homage and obeisance, enquiring about them, serving them (by attendance),...till asking and getting clarifications from them! So let us go, oh beloved of the gods! Let us pay them homage and obeisance,. till serve them (by attendance). This will be of great benefit to us in this life and in the one following,...till this will leave a long trail of well-being.

इति कट्टु अण्णमण्णस्स अंतिए एयमट्ठं पडिसुणेंति । जेणेव सयाइं सयाइं गिहाइं तेणेव उवागच्छंति उवागच्छित्ता ण्हाया कयबलिकम्मा कयकोउय-मंगल-पायच्छित्ता सुद्धप्पवेसाइं मंगल्लाइं वत्थाइं पवर-परिहिया अप्प महग्घा-भरणालंकियसरीरा सएहिं सएहिंतो गेहेहिंतो पडिनिक्खमंति पडिनिक्खमित्ता एगयओ मेलायंति ।

Thus they said to one another, (those followers of the *śramana* order), and the news was transmitted to everyone They returned home, took their bath, made the usual offerings, performed conciliatory and propitiatory acts for welfare and then put on, in proper manner, clean and ceremonial robes, adorned their bodies with costly decorations and ornaments and moved out from their homes. Having moved out, they assembled together in one place.

मेलायित्ता पायविहारचारेणं तुंगियाए नयरीए मज्झंमज्झेणं निग्गच्छंति निग्गच्छित्ता जेणेव पुप्फवतीए चेइए तेणेव उवागच्छंति उवागच्छित्ता थेरे

भगवते पचविहेण अभिगमेण अभिगच्छति त जहा—सच्चित्ताण दव्वाण विउसरणयाए अचित्ताण दव्वाण अविउसरणयाए एगसाडिएण उतरासगकरणेण चक्खुप्फास अजलिप्पग्गहेण मणसो एगत्तीकरणेण जेणेव थेरा भगवतो तेणेव उवागच्छति । उवागच्छित्ता तिक्खुत्तो आयाहिणपयाहिण करेइ । करित्ता जाव ... तिविहाए पज्जुवासणाए पज्जुवासति । तए ण ते थेरा भगवतो तेसि समणो वासयाण तीसे महइमहालियाए चाउज्जाम धम्म परिकहति । जहा केसिसामिस्स जाव ..समणोवासियत्ताए आणाए आराहए भवति जाव धम्मो कहिओ ।

Having assembled in one place, they walked through the city of Tungikā, and having thus walked, they arrived at the Puspavati *caitya* Having arrived there, they expressed their regard for the illustrious *sthaviras* in five ways, which are, discarding live objects, carefully holding non live objects, turning their unsewn cloth in the form of a shoulder cloth, and, on reaching within sight, they touched their head with folded palms, and concentrated their mind Having come near the illustrious ones they move round them thrice,...till in three ways (with their mind,words and body) and worshipped them Then those illustrious monks addressed their followers in the *śramana* order, as had been (formerly) done by Śramana Keśī on the religion of Four Great Vows, and the vast assembly of people, till the followers, with great devotion, expressed admiration and approval of their holy words,...till the sermons ended

तए ण ते समणोवासया थेराण भगवताण अतिए धम्म सोच्चा निसम्म हट्ठ-तुट्ठ जाव हयहियया तिक्खुत्तो आहिणपयाहिण करेंति जाव तिविहाए पज्जुवासणाए पज्जुवासति । पज्जुवासेत्ता एव वयासि

प्रश्न ३५—सजमे ण भते ! कि फले ? तवे ण भते ! कि फले ?

तए ण ते थेरा भगवतो ते समणोवासए एव वयासि .

उत्तर ३५—सजमे ण अज्जो ! अणण्हयफले तवे वोदाणफले ।

तए ण ते समणोवासया थेरे भगवते एव वयासी

प्रश्न ३६—जइ ण भते ! सजमे अणण्हयफले तवे वोदाणफले कि पत्तिय ण भते ! देवा देवलोएसु उववज्जति ?

तत्थ ण कालियपुत्ते नाम थेरे ते समणोवासए एव वयासि ।

उत्तर ३६—पुव्वतवेण अज्जो ! देवा देवलोएसु उववज्जति ।

तत्थ ण महिले नाम थेरे समणोवासए एव वयासि

—पुव्वसजमेण अज्जो ! देवा देवलोएसु उववज्जति ।

तत्थ ण आणदरक्खिए नाम थेरे ते समणोवासए एव वयासि

—कम्मियाए अज्जो ! देवा देवलोएसु उववज्जति ।

तत्थ ण कासव नाम थेरे ते समणोवासए एव वयासि

—सगियाए अज्जो ! देवा देवलोएसु उववज्जति । पुव्वतवेण पुव्वसजमेण कम्मियाए सगियाए अज्जो ! देवा देवलोएसु उववज्जति । सच्चे ण एस अट्ठे नो चेव ण आयमाववत्तव्वयाए ।

On hearing and perceiving the spiritual sermons from the illustrious monks, the followers of the *sramana* order were delighted and pleased, till their mind was full of joy, and they moved round (the monks) thrice till worshipped them in three ways, and having done so, they made submission as follows

Q 35 *Bhante* ! What is the outcome of restraint ? *Bhante* ! What is the outcome of penance ?

On this the illustrious monks said as follows to the followers of the *śramaṇa* order

A 35 *Ārya* ! Restraint stops influx of fresh *karma* fetters, while penance liberates the soul of *karma* bondage and purifies it

Whereon the followers of the *sramana* order submitted further

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Q 36 If as you say, restraint stops *karma* influx, and penance liberates the soul from *karma* bondage, then, why are the *devas* born in the celestial regions ?

On this, a senior monk, Kalikaputra by name, gave reply as follows to the followers of the *sramana* order :

A 36 *Ārya* ! Because of *purva* penance, the *devas* are born in the celestial regions

Another senior monk Mehila (Medhila) by name, said as follows to the followers of the *sramana* order

—*Ārya* ! Because of *purva* restraint, the *deves* are born in the celestial regions

(A third) senior monk, Ananda rakṣita by name, said as follows to the followers of the *sramana* order

—*Ārya* ! Because of the remnants of past *karma*, the *devas* are born in the celestial regions

Thereon a senior monk, Kasyapa by name, said as follows to the followers of the *śramana* order :

—*Ārya* ! It is because of attachment the *devas* are born in the celestial regions Because of *purva* penance[28], *purva* restraint remnants of past *karma* and attachment, the *devas* are born in the celestial regions True is this implication, I ordain, and this is not our personal view (only)

तए ण ते समणोवासया थेरेहि भगवतेहि इमाइ एयारूवाइ वागरणाइ वागरिया समाणा हट्ठ-तुट्ठा थेरे भगवते वदति नमसति नमसित्ता पसिणाइ पुच्छति पसिणाइ पुच्छित्ता अट्ठाइ उवादियति उवादिएत्ता उट्ठाए उट्ठेति। उट्ठित्ता थेरे भगवते तिक्खुत्तो वदति नमसति नमसित्ता थेराण भगवताण अतियाओ पुप्फवतियाओ चेइयाओ पडिनिक्खमति। पडिनिक्खमित्ता जामेव दिसि पाउब्भूया तामेव दिसि पडिगया। तए ण ते थेरा अन्नया कयाइ तुगियाओ नयरीओ पुप्फवतियाओ चेइयाओ पडिनिगच्छति बहिया जणवय-विहार विहरति।

On hearing these words of the illustrious monks, the followers of the *sramana* order were highly delighted and pleased. They paid homage and obeisance to these illustrious monks and having done so, they asked (further) questions, and having asked (further) questions, they accepted their meanings (solutions) Then they moved round the illustrious monks, thrice, and paid homage and obeisance and having done so, they moved out from the proximity of the illustrious monks, from the Puspavati *caitya* and returned to their respective abodes. Even the illustrious monks moved out one day from the Puspavati *caitya* from the city of Tungikā, and were wandering in the outside villages.

तें ण काले ण ते ण समए ण रायगिहे नाम नगरे। जाव . परिसा पडिगया। ते ण काले ण ते ण समए ण समणस्स भगवओ महावीरस्स जेट्ठे अतेवासी इदभूई नाम अणगारे जाव सखित्तविउल-तेयलेस्से छट्ठछट्ठेण अणिक्खित्तेण तवोकम्मेण सजमेण तवसा अप्पाण भावेमाणे जाव विहरइ। तए ण से भगव गोयमे छट्ठक्खमणपारणगसि पढमाए पोरिसीए सज्झाय करेइ बीयाए पोरिसीए झाण झियायइ तइयाए पोरिसीए अतुरियमचवलमसभते मुहपोत्तिय पडिलेहेइ पडिलेहित्ता भायणाइ वत्थाइ पडिलेहेइ पडिलेहित्ता भायणाइ पमज्जइ पमज्जित्ता भायणाइ उग्गहइ उग्गहित्ता जेणेव समणे भगव महावीरे तणेव उवागच्छइ। उवागच्छित्ता समण भगव महावीर वदइ नमसइ नमसित्ता एव वयासि

—इच्छामि ण भते! तुमेहि अब्भणुण्णाए छट्ठक्खमणपारणगसि रायगिह णगरे उच्च नीय मज्झिमाइ कुलाइ घरसमुदाणस्स भिक्खायरियाए अडित्तए।

—अहासुह देवाणुप्पिया! मा पडिवध।

तए ण भगव गोयमे समणेण भगवया महावीरेण अब्भणुण्णाए समाणे समणस्स भगवओ महावीरस्स अतियाओ गुणसिलाओ चेइयाओ पडिनिक्खमइ। पडिनिक्खमित्ता अतुरियमचवलमसभते जुगतरपलोयणाए दिट्ठीए पुरओ रिय सोहमाणे जेणेव रायगिहे णगरे तेणेव उवागच्छइ। उवागच्छित्ता रायगिहे णगरे उच्च नीय-मज्झिमाइ कुलाइ घरसमुदाणस्स भिक्खायरिय अडइ।

In that period, at that time, (there was) a city named Rajagrha, till people dispersed . In that period, at that time Śramana Bhagavān Mahavira had a senior-most disciple, monk Indrabhūti by name, .till held in concentrated form within himself mighty fiery forces He was undergoing a series of fasts missing six meals (at a time), till was enriching his soul by restraint and penance On one fast-breaking day, after he had already missed six meals, Bhagavan Gautama concentrated on the holy texts in the first quarter of the day, held meditation in the second and then in the third quarter, without haste and without care, he cleaned his mouth cover, his clothes and vessels, rubbed and dried them and then having picked them up, arrived at the place where Śramana Bhagavan Mahavira was, paid him homage and obeisance and made the following submission .

—*Bhante* ! Desire I, if it so pleases thee to permit me, in order to break my fast missing six meals, to repair to the city of Rājagrha, to beg (food) from all households, high, middle and low, as per prescriptions regarding begging

—Do as it may please you, oh beloved of the gods, but delay not

Having thus been permitted by Śramana Bhagavan Mahavira, Bhagavān Gautama moved out from the proximity of Śramana Bhagavan Mahavira, from Gunaśila *caitya*, and having moved out, (walked at paces) without haste and without care, observing closely (in fulfilment of precaution regarding movement) the ground of the length of a *yuga*, he arrived at the city of Rajagrha, and in the city of Rājagrha, he started, for purposes of begging as per prescriptions, visiting households high, middle and low

तए ण से भगव गोयमे रायगिहे नगरे जाव अडमाण बहुजणसद्द निसामेइ—एव खलु देवाणुप्पिया! तुगियाए नयरीए बहिया पुप्फवईए चेइए पासावच्चिज्जा थेरा भगवतो समणोवासएहि इमाइ एयारूवाइ वागरणाइ पुच्छिया—सजमे ण भते ! कि फले ? तवे ण कि फले ? तए ण ते थेरा भगवतो ते समणोवासए एव वयासि—सजमे ण अज्जो !

अणण्हयफले तवे वोदाणफले त चेव जाव पुव्वतवेण पुव्वसजमेण कम्मियाए सगियाए अज्जो ! देवा देवलोएसु उववज्जति। सच्चे ण एसमट्ठे णो चेव ण आयभाववत्तव्वया । से कहमेय मन्ने एव ?

तए ण समणे भगव गोयमे इमीसे कहाए लद्धट्ठे समाणे जायसड्ढे जाव समुप्पन्नकोउहल्ले अहापज्जत्त समुदाण गेण्हइ गेण्हित्ता रायगिहाओ नयराओ पडिनिक्खमइ अतुरिय जाव सोहेमाण जेणेव समणे भगव महावीरे तेणेव उवागच्छइ। उवागच्छित्ता समणस्स भगवओ महावीरस्स अदूरसामते गमणागमणाए पडिक्कमइ एसण मणसण आलोएइ आलोएत्ता भत्तपाण पडिदसेइ समण भगव महावीर जाव एव वयासि—एव खलु भते ! अह तुब्भेहिं अन्मणुण्णाए समाणे रायगिहे नयरे उच्च-नीय-मज्झिमाणि कुलाणि घरसमुदाणस्स भिक्खायरियाए अडमाणे बहुजणसद्द निसामेमि—एव खलु देवाणुप्पिया ! तुगियाए नयरीए बहिया पुप्फवईए चइए पासावच्चिज्जा थेरा भगवतो समणोवासएहि इमाइ एयारुवाइ वागरणाइ पुच्छिया—सजमे ण भते ! कि फले ? तवे कि फले ? त चेव जाव सच्चे ण एसमट्ठ णो चेव ण आयभाववत्तव्वयाए ।

Now, as Bhagavan Gautama, in the city of Rajagrha till started visiting households he heard many people say as follows Oh beloved of the gods ! In the Puspavati *caitya*, in the city of Tungika the followers of the *sramana* order asked the illustrious monks in the spiritual line of (Arhat) Parśva as follows *Bhante* ! What is the outcome of restraint and what is the outcome of penance ? whereon the illustrious monks said unto the said followers Restraint stops influx, penance liberates the soul till because of *purva* penance, *purva* restraint remnants of *karma* and attachment oh *Arya*, the *devas* attain the celestial regions True is this implication and this is not our personal view Now how is this to be taken ?

When Bhagavan Gautama heard this there arose a query, till inquisitiveness (but) he completed his begging as per prescriptions and having done so he moved out from the city of Rajagrha without haste till arrived where was shining Śramana Bhagavan Mahavira Having arrived near Śramana Bhagavan Mahavira he recounted his experiences

in going and coming back, discussed the lapses, if any, in the course of a careful begging and placed before Śramana Bhagavan Mahāvira food and drink brought by him, till made the following submission

—*Bhante* ! Being permitted by thee, I, while visiting households, high, middle and low, in the city of Rājagrha for purposes of begging food as per prescriptions heard many people say as follows Oh beloved of the gods ! In the Puspavati *caitya* in the city of Tungika, the followers of the Śramana order asked the illustrious monks in the spiritual line of Pārśva—*Bhante* ! What is the outcome of restraint ? What is the outcome of penance ? till true is this implication and this is not our personal view

—त पभू ण भते ! ते थेरा भगवतो तेसि समणोवासयाण इमाइ एयारूवाइ वागरणाइ वागरेत्तए ? उदाहु अप्पभू ? समिया ण भते ! ते थेरा भगवतो तेसि समणोवासयाण इमाइ एयारूवाइ वागरणाइ वागरित्तए ? उदाहु असमिया ? आउज्जिया ण भते ! ते थेरा भगवतो तेसि समणोवासयाण इमाइ एयारूवाइ वागरणाइ वागरेत्तए ? उदाहु अणाउज्जिया ? पलिउज्जिया ण भते ! ते थेरा भगवतो तेसि समणोवासयाण इमाइ एयारूवाइ वागरणाइ वागरेत्तए ? उदाहु अपलिउज्जिया ? पुव्वतवेण अज्जो ! देवा देवलोएसु उववज्जति। पुव्वसजमेण कम्मियाए सगियाए अज्जो ! देवा देवलोएसु उववज्जति। सच्चे ण एसमट्ठे णो चेव ण आयभाववत्तव्वयाए।

—पभू ण गोयमा ! ते थेरा भगवतो तेसि समणोवासयाण इमाइ एयारूवाइ वागरणाइ वागरेत्तए णो चेव ण अप्पभू। तह चेव णयव्व अवसेसिय जाव पभू-समिय आउज्जिय पलिउज्जिया जाव सच्चे ण एसमट्ठे णो चेव ण आयभाववत्तव्वयाए अह पि ण गोयमा ! एवमाइक्खामि भासेमि पन्नवेमि परूवेमि—पुव्वतवेण देवा देवलोएसु उववज्जति पुव्वसजमेण देवा देवलोएसु उववज्जति कम्मियाए देवा देवलोएसु उववज्जति सगियाए देवा देवलोएसु उववज्जति। पुव्वतवेण पुव्वसजमेण कम्मियाए सगियाए अज्जो ! देवा देवलोएसु उववज्जति। सच्चे ण एसमट्ठे णो चेव ण आयभाववत्तव्वयाए।

(Continued Gautama) :

—*Bhante*! Are the illustrious monks capable of giving such an answer to the followers of the *śramana* order ? Or, are they incapable ? Are the illustrious monks accustomed to give such an answer to the followers of the *sramana* order ? Or, are they not so accustomed ? Are the illustrious monks equipped to give such an answer to the followers of the *śramana* order ? Or, are they not so equipped ? Are the illustrious monks in possession of special knowledge for which they gave this answer, or have they only ordinary knowledge because of which they said till because of *purva*-penance, *purva* restraint, remnants of *karma* and attachment, do the *devas* attain the celestial regions True is this implication, and this is not our personal view

—Gautama ! Capable are they, the illustrious monks, in giving reply to the questions of the followers of the *śramana* order, and not incapable, till capable-accustomed-equipped-having special knowledge, and not with ordinary knowledge ...till true is this implication, and this is not our personal view So do I say, ordain, establish and maintain that because of *purva* penance, do the *devas* attain the celestial regions, that because of *purva* restraint, do the *devas* attain the celestial regions, that because of the remnants of *karma*, do the *devas* attain the celestial regions, that because of attachment, do the *devas* attain the celestial regions (So they are correct in saying that) because of *pūrva* penance, *purva* restraint, remnants of *karma* and attachment, do the *devas* attain the celestial regions True is this implication, and this is not our personal view

प्रश्न ३७–तहारूवं ण भंते ! समणं वा माहणं वा पज्जुवासमाणस्स किं फला पज्जुवासणा ?

उत्तर ३७–गोयमा ! सवणफला ।

प्रश्न ३८–से णं भंते ! सवणे किं फले ?

उत्तर ३८–णाणफले ।

प्रश्न ३९–से ण भते ! णाणे कि फले ?

उत्तर ३९–विनाणफले ।

प्रश्न ४०–से ण भते ! विनाणे कि फले ?

उत्तर ४०–पच्चक्खाणफले ।

प्रश्न ४१–से ण भते ! पच्चक्खाणे कि फले ?

उत्तर ४१–सजमफले ।

प्रश्न ४२–से ण भत ! सजमे कि फले ?

उत्तर ४२–अणण्हयफले ।

प्रश्न ४३–एव अणण्हये ?

उत्तर ४३–तवफले ।

प्रश्न ४४–तवे ?

उत्तर ४४–वोदाणफले ।

प्रश्न ४५–से ण भते ! वोदाणे कि फले ?

उत्तर ४५–(वोदाणे) अकिरियाफले ।

प्रश्न ४६–से ण भते ! अकिरिया कि फला ?

उत्तर ४६–सिद्धिपज्जवसाणफला पण्णत्ता गोयमा !

Q 37 *Bhante* ! What is the outcome of worshipping such a *śramana* or *mahana*[29] ?

A 37 Gautama ! Benefit of listening

Q 38 *Bhante* ! What is the outcome of listening ?

A 38 Outcome is knowledge

Q 39 *Bhante* ! What is the outcome of this knowledge ?

A 39 Outcome is superior knowledge

Q 40 *Bhante* ! What is the outcome of superior knowledge ?

A 40 Outcome is renunciation

Q 41 *Bhante* ! What is the outcome of renunciation ?

A 41 Outcome is restraint

Q 42 *Bhante* ! What is the outcome of restraint ?

A 42 Outcome is check on influx of fresh *karma*

Q 43 And of the check on influx ?

A 43 Outcome is penance

Q 44 And of penance ?

A 44 Outcome is the exhaustion of accumulated *karma*

Q 45 *Bhante* ! What is the outcome of the exhaustion of accumulated *karma* ?

A 45 Outcome is cessation of (all) activity

Q 46 *Bhante* ! Whereto leads the cessation of activity ?

A 46 Gautama ! To liberation which is the final outcome It is stated like that

गाहा

सवणे णाणे य विण्णाणे पच्चक्खाणे य संजमे ।
अणण्हये तवे चेव वोदाणे अकिरिया सिद्धी ॥

Couplet : Listening gives Knowledge
Knowledge leads to Superior Knowledge
Wherefrom to Renunciation
Renunciation is the harbinger of Restraint
Restraint checks Influx of *Karma*
This, in turn helps the practice of Penance

Penance ends Accumulated *Karma*
And then a complete cessation of all Activity.
(Which is the penultimate stage)
Wherefrom the last stage is Liberation.

[*on the hot-spring at Rājagṛha*]

प्रश्न ४७–अन्नउत्थिया ण भंते ! एवमाइक्खंति भासंति पन्नवेंति परूवेंति–एवं खलु रायगिहस्स नयरस्स बहिया वेभारस्स पव्वयस्स अहे एत्थ णं महं एगे हरए अप्पे (अघे) पन्नत्ते अणेगाइं जोयणाइं आयाम-विक्खंभेणं नाणादुमखंडमंडितउद्देसे सस्सिरीए जाव पडिरूवे। तत्थ णं बहवे उराला बलाहया संसेयंति संमुच्छंति वासंति तव्वइरित्ते य णं सया समिओ उसिणे उसिणे आउकाए अभिनिस्सवइ। से कहमेयं भंते ! एवं ?

उत्तर ४७–गोयमा ! जं णं ते अन्नउत्थिया एवमाइक्खंति जाव... जे ते एवं परूवेंति मिच्छं ते एवमाइक्खंति जाव सव्वं नेयव्वं। अहं पुण गोयमा ! एवं आइक्खामि भासेमि पन्नवेमि परूवेमि—एवं खलु रायगिहस्स नयरस्स बहिया वेभारपव्वयस्स अदूरसामंते एत्थ णं महा-तवोवतीरप्पभवे नाम पासवणे पन्नत्ते। पंच धणुसयाइं आयाम-विक्खंभेणं णाणादुमखंडमंडितउद्देसे सस्सिरीए पासादीए दरिसणिज्जे अभिरूवे पडिरूवे। तत्थ णं बहवे उसिण-जोणिया जीवा य पोग्गला य उदगत्ताए वक्कमंति विउक्कमंति चयंति उववज्जंति। तव्वइरित्ते वि य णं सया समियं उसिणे उसिणे आउयाए अभिनिस्सवइ। एस णं गोयमा ! महातवोव-तीरप्पभवे पासवणे। एस णं गोयमा ! महातवोवतीरप्पभवस्स पासवणस्स अट्ठे पन्नत्ते।

Q 47 *Bhante* ! Heretics so say, maintain, declare and establish that outside the city of Rājagṛha, at the foot of the Vaibhāra hill, there is a large reservoir of water, whose dimensions (length and breadth) extend over many *yojanas*, whose other extreme is covered with many trees, and is exceedingly charming, till pleasing to the visitors' eyes, that many big clouds are formed in it, they give shower to it and mix with it, that when the reservoir is full to the brim, there is a steady outflow of hot water from it *Bhante* ! How is it so ?

A 47 Gautama ! What the heretics say, till establish is incorrect. Repeat all (as said by Gautama) Now, Gautama, I say, ordain, declare and establish that outside the city of Rajagṛha, in the proximity of the Vaibhāra hill, there is a spring named Mahātapopatıra prabhava[30] which is 500 *dhanuṣas* square (i e , on each side), and whose other extreme is decorated with many species of trees, which is beautiful, delightful, worth seeing, graceful and pleasing to the eyes of all visitors Souls capable of living in hot region and matter together take shape (therein) as water bodies, and they also die there, and undergo transformation and assimilation (there) When it is full, there is a steady outflow of water from it That is a spring named Mahātapopatira-prabhava, and that is the implication (full story) of this spring named Mahatapopatıra prabhava.

सेव भंते ! सेव भंते ! ति भगवं गोयमे समणं भगवं महावीरं वंदइ नमंसइ जाव विहरइ ।

Bhante ! So it is Glory be to the Lord ! So saying Gautama paid homage and obeisance to the Lord and withdrew to his seat

पंचमो उद्देसो सम्मत्तो । Chapter five ends

सत्तमो उद्देसो

CHAPTER SEVEN

[*on celestial beings*]

प्रश्न ४९–कतिविहा ण भते ! देवा पन्नत्ता ?

उत्तर ४९–गोयमा ! चउव्विहा देवा पन्नत्ता त जहा—भवणवइ-वाणमतर-जोइस वेमाणिया ।

प्रश्न ५०–कहि ण भते ! भवणवासीण देवाण ठाणा पन्नत्ता ?

उत्तर ५०–गोयमा ! इमीसे रयणप्पभाए पुढवीए जहा ठाणपदे देवाण वत्तव्वया ता भाणियव्वा णवर भवणा पन्नत्ता उववाएण लोयस्स असखेज्जइ भागे एव सव्व भाणियव्व जाव सिद्धगडिया सम्मत्ता कप्पाण पइट्ठाण बाहुल्लुच्चत्त एव सठाण जीवाभिगमे जाव वेमाणिउद्देसो भाणियव्वो सव्वो ।

Q 49 *Bhante* ! How many have been stated to be the types of *devas* ?

A 49 Gautama ! *Devas* are stated to be of four types, which are, Bhavanavāsis, Vanavyantaras Jyotiṣkas and Vaimanikas

Q 50 *Bhante* ! Where has been stated to be the abode of the Bhavanavāsi *devas* ?

A 50 Gautama ! Underneath the Ratnaprabha hell[32] For details, refer to chapter on Location' (in the *Pannavana Sutra)* difference being that they are called '*bhavanas* This should be noted that they are born in an infinite fraction of the sphere, till (to be noted) the location of the abode of the liberated souls, the location of the *kalpas*, their thickness and height, their structure from the *Jivabhigama Sutra* . till need be stated as in the chapter on Vaimanika[33]

सत्तमो उद्देसो सम्मत्तो । Chapter seven ends

अट्ठमो उद्देसो

CHAPTER EIGHT

[Camara cancā—capital city of Camarendra]

प्रश्न ५१–कहिं ण भंते ! चमरस्स असुरिंदस्स असुरकुमाररण्णो सभा सुहम्मा पण्णत्ता ?

उत्तर ५१–गोयमा ! जंबूदीवे दीवे मंदरस्स पव्वयस्स दाहिणेण तिरियमसंखेज्जे दीव समुद्दे वीइवइत्ता अरुणवरस्स दीवस्स बाहिरिल्लाओ वेइयंताओ अरुणोदय समुद्द बायालीसं जोयणसयसहस्साइं ओगाहित्ता एत्थ ण चमरस्स असुरिंदस्स असुरकुमाररण्णो तिगिच्छयकूडे नाम उप्पायपव्वए पन्नत्ते। सत्तरसएक्कवीसे जोयणसए उड्ढं उच्चत्तेण चत्तारितीसे जोयणसए कोस च उव्वेहेण गोथुभस्स आवासपव्वयस्स पमाणेण नेयव्व नवर उवरिल्ल पमाण मज्झे भाणियव्व जाव [मूले दसबावीसे जोयणसए विक्खभेण मज्झे चत्तारि चउवीसे जोयणसए विक्खभेण उवरिं सत्ततेवीसे जोयणसए विक्खभेण मूले तिण्णि जोयणसहस्साइं दोण्णि य बत्तीसुत्तरे जोयणसए किंचि विसेसूणे परिक्खेवेण मज्झे एग जोयणसहस्स तिण्णि य इगुयाले जोयणसए किंचि विसेसूणे परिक्खेवेण उवरिं दोण्णि य जोयणसहस्साइं दोण्णि य छलसीए जोयणसए किंचि विसेसाहिए परिक्खेवेण।] मूले वित्थडे मज्झे सखित्ते उप्पिं विसाले मज्झे वरवइरविग्गहिए महामउदसठाणसठिए सव्वरयणामए अच्छे जाव पडिरूवे से ण एगाए पउमवरवेइयाए एगण वणसडेण य सव्वओ समता संपरिक्खित्ते। पउमवरवेइयाए वणसडस्स य वण्णओ।

Q 51 *Bhante* ! Where is stated to be the location of Sudharmā Hall, the court of king Camara, the Indra of the Asurakumaras ?

A 51 Gautama ! In the southern direction of Mount Meru, which is located in the centre of Jambu-dvīpa, (as you go) obliquely, crossing an innumerable number of islands and seas, you reach an island called Arunavara. As you proceed beyond its extreme coast-line, there is a sea named

Arunodaya Now, in this Arunodaya sea, after you have gone 42,000 *yojanas*, you find an *utpata* mountain called Tigicchakuṭa which belongs to king Camara the Indra of the Asurakumāras It is 1721 *yojanas* above the ground and 430 *yojanas* one *krosa* inside Its dimensions are to be noted to be similar to those of an *abasa* mountain named Gostuva The difference is that the dimensions of the Gostuva mountain at its summit apply to its (Tigicchakuṭa s) central part [In other words, its breadth at the base is 1022 *yojanas*, at the centre 424 *yojanas*, and at the summit 732 *yojanas* Its circumference at the base is slightly more or less than 3232 *yojanas*, at the centre slightly more or less than 1341 *yojanas* and at the summit slightly more or less than 2286 *yojanas*] It is extended at the base, contracted in the middle, and again extended at the summit Its middle portion is shaped like an excellent thunder (*vajra*) or an enormous *mukunda* (musical drum), all bestrewn with gems, charming till picturesque[34] It is surrounded all over by a *Padmavara vedika* and a forest strip Description of the *vedika* and the forest strip[35]

तस्स ण तिगिच्छकुडस्स उप्पायपव्वयस्स उप्पि वहुसमरमणिज्जे भूमिभागे पन्नत्ते । वण्णओ । तस्स ण वहुसमरमणिज्जस्स भूमिभागस्स वहुमज्झदेसभागे एत्थ ण मह एगे पासायवडिंसए पन्नत्ते । अड्ढाइज्जाइ जोयणसयाइ उड्ढ उच्चत्तेण पणवीस जोयणसयाइ विक्खभेण । पासाय वण्णओ । उल्लोयभूमि वण्णओ । अट्ठजोयणाइ मणिपेढिया । चमरस्स सीहासण सपरिवार भाणियव्व । तस्स ण तिगिच्छकूडस्स दाहिणेण छक्कोडिसए पणवन्न च कोडीओ पणतीस च सयसहस्साइ पण्णास च सहस्साइ अरुणोदए समुद्दे तिरिय वीइवइत्ता अहे रयणप्पभाए पुढवीए चत्तालीस जोयणसहस्साइ ओगाहित्ता एत्थ ण चमरस्स असुरिदस्स असुरकुमाररण्णो चमरचचा नाम रायहाणी पण्णत्ता ।

The top of the said mountain Tigicchakūta is free from unevenness, i e , is perfectly flat, and is exceedingly charming Description[36] At the centre of that flat, beautiful top, there is a big palace, the crown of palaces Its height is 250 *yojanas* and its breadth is 125 *yojanas* Description of the palace[37]. Its *manipithika* is eight *yojanas* Description of Camara's throne and family[38]. To the south of the Tigiccha-

kūṭa mountain, as one goes obliquely 655,35 50,000 *yojanas* in the Arunodaya sea, and dives to the depth of 40,000 *yojanas* towards the Ratnaprabhā hell, there is Camara-cañcā, the metropolis of Camara, the Indra of the Asurakumāras.

एग जोयणसयसहस्स आयाम-विक्खमेण जवूदीवप्पमाणा। पागारो दिवड्ढ जोयणसय उड्ढ उच्चत्तेण मूले पन्नास जोयणाइ विक्खभेणं उवरि अद्धतेरसजोयणाइं विक्खमेण। कविसीसगा अद्धजोयणा आयामेण कोस विक्खभेण देसूण अद्धजोयण उड्ढ उच्चत्तेण। एगमेगाए बाहाए पच पच दारसया अड्ढाइज्जाइ जोयणसयाइ उड्ढ उच्चत्तेण अद्ध विक्खभेण उवारियलेण सोलसजोयण-सहस्साइ आयाम-विक्खमेण पन्नास जोयण-सहस्साइ पच य सत्ताणउ य जोयण-सए किंचि विसेसूणे परिक्खेवेग सव्वप्पमा वेमाणियप्पमाणस्स अद्ध नेयव्व। सभा सुहम्मा उत्तरपुरत्थिमेण जिणघर ततोववायसभा हरओ अभिसेय अलकारो जहा विजयस्स।

The length and breadth of that capital city are 1,(0,000 *yojanas* in each direction. It is as big as Jambu-dvīpa. Its fortress is 150 *yojanas* in height and its spread at the base is 50 *yojanas* and at the summit 13½ *yojanas*. The length of its *kapi-śīrṣaka* is ½ *yojana*, its breadth is one *krośa* and its height is slightly less than ½ *yojana*. Each wing in the *kapi-śīrṣaka* has 500 entrances, each entrance being 2⁵0 *yojanas* in height and half of that in breadth. The rear structure of the palace is 16,000 *yojanas* in both length and breadth and its circumference is more or less 50597 *yojanas*. All the measures stated here are half of those of (the capital city of) the Vaimānikas. The Sudharmā Hall, the Jina temple in the north-east, the Hall of Birth, lake, Hall of Coronation, Hall of Decorations—*description of all these is similar to those of Vijaya-deva.*

गाहा

उववाओ सकप्पो अभिसेय विभूसणा य ववसाओ।
अच्चणिय सिद्धायण गमो वि य चमर परिवार इड्ढत्त॥

Couplet . Halls of birth, resolve, coronation, decoration,
Reading, prayer, worshipping the liberated souls,
Camara's family, its fabulous fortune—
All these need be stated[39].

अट्ठमो उद्देसो सम्मत्तो । Chapter eight ends

नवमो उद्देसो

Chapter Nine

[*sphere of time*]

प्रश्न ५२–किमिद भते ! समयखेत्ते त्ति पवुच्चइ ?

उत्तर ५२–गोयमा ! अड्ढाइज्जा दीवा दो य समुद्दा एस ण एवइए समयखेतेत्ति पवुच्चइ तत्थ ण अय जबुद्दीवे दीवे सव्वदीव-समुद्दाण सव्वब्भतरे एव जीवाभिगमवत्तव्वया नेयव्वा जाव अब्भितर पुक्खरद्ध जोइसविहूण ।

Q 52 *Bhante* ! What is the sphere of time (i e, where time is effective) ?

A 52 Gautama ! 2½ islands (continents) and 2 oceans —these are stated to be the sphere of time Of these, this island named Jambu dvipa is at the centre of all islands and oceans The whole description is to be reproduced from the *Jivabhigama Sutra*[40], till the interior of half of Puṣkara, but the description of the *Jyotiṣkas* is to be excluded

नवमो उद्देसो सम्मत्तो । Chapter nine ends

दसमो उद्देसो

CHAPTER TEN

[*on astikāyas*]

प्रश्न ५३–कइ णं भंते ! अत्थिकाया पण्णत्ता ?

उत्तर ५३–गोयमा ! पंच अत्थिकाया पण्णत्ता तं जहा—धम्मत्थिकाए अधम्मत्थिकाए आगासत्थिकाए जीवत्थिकाए पोग्गलत्थिकाए।

प्रश्न ५४–धम्मत्थिकाए णं भंते ! कतिवण्णे कतिगंधे कतिरसे कतिफासे ?

उत्तर ५४–गोयमा ! अवण्णे अगंधे अरसे अफासे अरूवी अजीवे सासए अवट्ठिए लोगदव्वे।

५५–से समासओ पंचविहे पण्णत्ते तं जहा—दव्वओ खित्तओ कालओ भावओ गुणओ। दव्वओ णं धम्मत्थिकाए एगे दव्वे खेत्तओ णं लोगप्पमाणमेत्ते कालओ न कयावि न आसि न कयावि नत्थि जाव...णिच्चे भावओ अवण्णे अगंधे अरसे अफासे गुणओ गमणगुणे। अहम्मत्थिकाए वि एवं चेव नवरं गुणओ ठाणगुणे। आगासत्थिकाए वि एवं चेव नवरं खेत्तओ णं आगासत्थिकाए लोयालोयप्पमाणमेत्ते अणंते चेव जाव...गुणओ अवगाहणागुणे।

Q. 53. *Bhante* ! How many have been stated to be the *astikāyas*[41] ?

A. 53. Gautama ! Astikāyas have been stated to be five, which are, *dharmāstikāya, adharmāstikāya, ākāśāstikāya, jīvāstikāya* and *pudgalāstikāya.*

Q. 54. *Bhante* ! In *dharmāstikāya*, how many colours are there, how many smells, how many tastes and how many touches ?

A. 54. Gautama ! No colour, no smell, no taste, no touch, *no shape, non living, eternal, ever-existent* object in spheres.

55 In brief, *dharmastikāya* has been stated from five angles, which are, substance, place, time, *bhava* and trait As to substance, *dharmastikāya* is one . As to place, it is as extensive as the spheres As to time, it never was that it did not exist, it never is that it does not exist, nor will it ever be that it will not exist , it existed, it exists, it will exist, till it is ever existent object in spheres As to *bhāva*, it has no colour, no smell, no taste, no touch As to trait, it is motion . Likewise, *adharmāstikāya*, except that in its trait, it is rest Likewise, *ākasāstikāya*, except that as to place, it is stated to be as big as spheres and non sphere, and as to its trait, it is all enveloping

प्रश्न ५६–जीवत्थिकाए ण भंते ! कतिवण्णे कतिगंधे कतिरसे कतिफासे ?

उत्तर ५६–गोयमा ! अवण्णे जाव . अरूवी जीव सासए अवट्ठिए लोगदव्वे । से समासओ पचविहे पण्णत्ते त जहा—दव्वओ जाव गुणओ । दव्वओ ण जीवत्थिकाए अणताइ जीवदव्वाइ खेतओ लोगप्पमाणमेत्ते कालओ न कयाइ न आसी जाव निच्चे भावओ पुण अवण्णे अगंधे अरसे अफासे गुणओ उवओगगुण ।

Q '6 *Bhante* ! In *jivastikaya* how many colours are there, how many smells, how many tastes and how many touches ?

A. 56 Gautama ! Without colour, . till without shape, the soul is eternal ever existent in spheres In brief, *jivāstikāya has been stated from five angles, which are,* substance, . till trait. As to substance, *jivāstikāya* is live object. As to place, it is as expansive as the spheres As to time, it never was that it did not exist, till it is ever existent. As to *bhava*, no colour, no smell, no taste, no touch As to trait, it is characterised by *upayoga* or ability to perceive.

प्रश्न ५७–पोग्गलत्थिकाए ण भंते ! कतिवण्णे कतिगंध रस-फासे ?

उत्तर ५७—गोयमा ! पचवण्णे पचरसे दुगधे अट्ठफासे रूवी अजीवे सासए अवट्ठिए लोगदव्वे । से समासओ पचविहे पण्णत्ते त जहा—दव्वओ खेत्तओ कालओ भावओ गुणओ। दव्वओ ण पोग्गलत्थिकाए अणताइ दव्वाइ खेत्तओ लोयप्पमाणमेत्ते कालओ न कयाइ न आसी जाव . णिच्चे भावओ वण्णमते गध-रस-फासमते गुणओ गहणगुणे ।

Q 57. *Bhante* ! In *pudgalastikaya*, how many colours are there, how many smells, how many tastes and how many touches ?

A. 57. Gautama ! Five colours, five tastes, two smells, eight touches, with shape, non-live, eternal, ever-existent object in spheres In brief, *pudgalastikaya* has been stated from five angles, which are, substance, place, time, *bhava* and trait. As to substance, they are infinite (non-live) objects. As to place, as much expansive as the spheres As to time, it was not that it did not exist till ever-existent object in spheres As to *bhava*, with colours, smells, tastes and touches. As to trait, all-adhering

प्रश्न ५८—एगे भते ! धम्मत्थिकायपदेसे धम्मत्थिकाए त्ति वत्तव्व सिया ?

उत्तर ५८—गोयमा ! णो इणट्ठ समट्ठे । एव दोण्णि वि तिण्णि वि चत्तारि वि पच छ सत्त अट्ठ नव दस सखेज्जा ।

प्रश्न ५९—असखेज्जा भते ! धम्मत्थिकायपएसा धम्मत्थिकाए त्ति वत्तव्व सिया ?

उत्तर ५९—गोयमा ! णो इणट्ठे समट्ठे ।

प्रश्न ६०—एगपएसूणे वि य ण भते ! धम्मत्थिकाए धम्मत्थिकाएत्ति वत्तव्व सिया ?

उत्तर ६०—णो इणट्ठे समट्ठे ।

प्रश्न ६१—से केणट्ठेण भते ! एव वुच्चइ एगे धम्मत्थिकायस्स पएसे नो धम्मत्थिकाए त्ति वत्तव्व सिया जाव- एगपएसूणे वि य ण धम्मत्थिकाए नो धम्मत्थिकाए त्ति वत्तव्व सिया ?

उत्तर ६१—से णूण गोयमा ! खडे चकके सकले चक्के ?

—भगव ! नो खडे चक्के सकले चक्के।

—एव छत्ते चम्मे दडे दूसे आउहे मोयए। से तेणटठेण गोयमा ! एव वुच्चइ एगे धम्मत्थिकाय पएसे णो धम्मत्थिकाए त्ति वतव्व सिया जाव एगपएसूणे वि य ण धम्मत्थिकाए नो धम्मत्थिकाए त्ति वत्तव्व सिया।

प्रश्न ६२—से किं खाइए ण भते। धम्मत्थिकाए त्ति वतव्व सिया ?

उत्तर ६२—गोयमा ! असखेज्जा धम्मत्थिकाए पएसा ते सव्वे कसिणा पडिपुण्णा निरवसेसा एगगहणगहिया। एस ण गोयमा ! धम्मत्थिकाए त्ति वत्तव्व सिया। एव अहम्मत्थिकाए वि आगासत्थिकाए वि जीवत्थिकाय पोग्गलत्थिकाए वि एव चेव नवर तिण्ण पि पदेसा अणता भाणियव्वा सेस त चेव।

Q 58 *Bhante* ! Can it be said that one *pradeśa* of *dharmastikaya* is (the whole of) *dharmastikaya* ?

A 58 Gautama ! That's not correct Not even two three four, five six seven, eight nine ten *pradeśas* are (the whole of) *dharmastikaya*

Q 59 *Bhante* ! Can it be said that innumerable *pradeśas* of *dharmastikaya* constitute (the whole of) *dharmastikaya* ?

A 59 No, Gautama, that (also) is not correct.

Q 60 *Bhante* ! If *dharmastikaya* is less than a *pradeśa* can it be said to be *dharmastikaya* ?

A 60 Gautama ! That (also) is not correct

Q 61 *Bhante* ! Why do you say that one *pradeśa* of *dharmastikāya* is not (the whole of) *dharmastikāya*, till less than one *pradeśa* is not *dharmastikāya* ?

A 61. Gautama ! Is a part of the wheel the whole wheel ?

—No, it is not the whole wheel ?

—The same with an umbrella, a cushion, a stick, cloth, a weapon and a sweet Hence so For this reason, it is said that a *pradeśa* of *dharmāstikaya* is not *dharmastikaya* . till less than a *pradesa* of *dharmastikaya* is not *dharmastikaya*

Q 62 *Bhante* ! Then what is to be called *dharmastikaya* ?

A. 62 Gautama ! *Dharmastikaya* has innumerable *pradesas* , all of them, the sum-total leaving none out, the whole in one expression, such is *dharmastikaya*, oh Gautama ! And like this too of *adharmastikaya* : *akasastikaya*, *jivastikaya* and *pudgalastikaya*, difference being that (last) three are with infinite *pradesas* , the rest as before[42]

[*on the soul*]

प्रश्न ६३—जीवे ण भते ! सउट्ठाणे सकम्मे सबले सवीरिए सपुरिसक्कार परक्कमे आयभावेण जीवभाव उवदसेतीतिवत्तव्व सिया ?

उत्तर ६३—हता गोयमा ! जीवे ण जाव उवदसेतीति वत्तव्व सिया।

प्रश्न ६४—से केणट्ठेण जाव वत्तव्व सिया ?

Q 64. *Bhante*! Why is it said that...till a live organism?

A. 64. Gautama! The soul has the utilisation of infinite categories of *mati* knowledge, infinite categories of *śruta* knowledge, infinite categories of *avadhi* knowledge, infinite categories of *manah paryāya* knowledge, infinite categories of *kevala* knowledge, infinite categories of *mati* ignorance, infinite categories of *śruta* ignorance, infinite categories of *avadhi* ignorance[11], infinite categories of visual realisation, infinite categories of non visual realisation, infinite categories of *avadhi* realisation, and infinite categories of *kevala* realisation In trait, the soul is all utilising It is, for this reason, oh Gautama, it has been said that the soul . till a live organism

[*on the sky*]

प्रश्न ६५–कतिविहे ण भते ! आगासे पण्णत्ते ?

उत्तर ६५–गोयमा ! दुविहे आगासे पण्णत्ते त जहा—लोयागासे य अलोयागासे य ।

प्रश्न ६६–लोयागासे ण भते ! कि जीवा जीवदेसा जीवप्पएसा अजीवा अजीवदेसा अजीवप्पएसा ?

उत्तर ६६–गोयमा ! जीवा वि जीवदेसा वि जीवप्पएसा वि अजीवा वि अजीवदेसा वि अजीवप्पएसा वि। जे जीवा ते नियमा एगिंदिया बेइंदिया तेइंदिया चउरिंदिया पंचिदिया अणिंदिया। जे जीवदेसा ते नियमा एगिंदियदेसा जाव ..अणिंदियदेसा। जे जीवपएसा ते नियमा एगिंदियपएसा जाव .अणिंदियपएसा। जे अजीवा ते दुविहा पण्णत्ता त जहा—रूवी य अरूवी य। जे रूवी त चउव्विहा पण्णत्ता त जहा—खधा खधदेसा खधपएसा परमाणुपोग्गला। जे अरूवी ते पचविहा पण्णत्ता त जहा—धम्मत्थिकाए नो धम्मत्थिकायस्स देसे धम्मत्थिकायस्स पएसा अधम्मत्थिकाए नो अधम्मत्थिकायस्स देसे अधम्मत्थिकायस्स पएसा अद्धासमये।

प्रश्न ६७–अलोयागासे ण भते ! कि जीवा पुच्छा तह चेव ?

उत्तर ६७–गोयमा ! नो जीवा जाव . नो अजीवप्पएसा एगे अजीवदव्वदेसे अगुरुयलहुए अणतेहिं अगुरुयलहुयगुणेहिं सजुत्ते सव्वागासे अणतभागूणे।

A 61. Gautama ! Is a part of the wheel the whole wheel ?

—No, it is not the whole wheel ?

—The same with an umbrella, a cushion, a stick, cloth, a weapon and a sweet Hence so For this reason, it is said that a *pradesa* of *dharmastikāya* is not *dharmastikāya*, . till less than a *pradesa* of *dharmastikāya* is not *dharmastikaya*

Q 62 *Bhante* ! Then what is to be called *dharmastikāya* ?

A. 62 Gautama ! *Dharmāstikaya* has innumerable *pradesas* , all of them the sum total, leaving none out, the whole in one expression, such is *dharmastikaya*, oh Gautama ! And like this too of *adharmastikaya*, *akasastikaya*, *jivastikaya* and *pudgalastikaya*, difference being that (last) three are with infinite *pradesas* , the rest as before[42]

[*on the soul*]

प्रश्न ६३—जीवे ण भते ! सउट्ठाणे सकम्मे सबले सवीरिए सपुरिस-क्कार परक्कमे आयभावेण जीवभाव उवदसेतीतिवत्तव्व सिया ?

उत्तर ६३—हता गोयमा ! जीवे ण जाव .उवदसेतीति वत्तव्व सिया।

प्रश्न ६४—से केणट्ठेण जाव वत्तव्व सिया ?

उत्तर ६४—गोयमा ! जीवे ण अणताण आभिणिबोहियणाणपज्जवाण एव सुदणाणपज्जवाण ओहिणाणपज्जवाण मणपज्जवणाणपज्जवाण केवलणाण-पज्जवाण मइअण्णाणपज्जवाण सुयअण्णाणपज्जवाण विभगणाणपज्जवाण चक्खुदसणपज्जवाण अचक्खुदसणपज्जवाण ओहिदसणपज्जवाण केवलदसण-पज्जवाण उवओग गच्छइ उवओगलक्खणे ण जीवे से एएणट्ठेण एव वुच्चइ गोयमा ! जीवे ण सउट्ठाणे जाव . वत्तव्व सिया।

Q 63 *Bhante* ! Should it be stated that the soul endowed with endeavour, activity, strength, energy and self-exertion[43] shows, through self-expression, that it is a live organism ?

A. 63 Yes, Gautama ! the soul till a live organism

Q 64. *Bhante!* Why is it said that . till a live organism ?

A. 64 Gautama! The soul has the utilisation of infinite categories of *mati* knowledge, infinite categories of *śruta* knowledge, infinite categories of *avadhi* knowledge, infinite categories of *manah paryaya* knowledge, infinite categories of *kevala* knowledge, infinite categories of *mati* ignorance, infinite categories of *śruta* ignorance, infinite categories of *avadhi* ignorance[44], infinite categories of visual realisation, infinite categories of non visual realisation, infinite categories of *avadhi* realisation and infinite categories of *kevala* realisation In truth, the soul is all utilising It is, for this reason, oh Gautama, it has been said that the soul till a live organism

[*on the sky*]

प्रश्न ६५—कतिविहे ण भंते! आगासे पण्णत्ते ?

उत्तर ६५—गोयमा! दुविहे आगासे पण्णत्ते त जहा—लोयागासे य अलोयागासे य ।

प्रश्न ६६—लोयागासे ण भंते! किं जीवा जीवदेसा जीवप्पएसा अजीवा अजीवदेसा अजीवप्पएसा ?

उत्तर ६६—गोयमा! जीवा वि जीवदेसा वि जीवप्पएसा वि अजीवा वि अजीवदेसा वि अजीवप्पएसा वि। जे जीवा ते नियमा एगिंदिया बेइंदिया तेइंदिया चउरिंदिया पंचिंदिया अणिंदिया। जे जीवदेसा ते नियमा एगिंदियदेसा जाव .अणिंदियदेसा। जे जीवपएसा ते नियमा एगिंदियपएसा जाव अणिंदियपएसा। जे अजीवा ते दुविहा पण्णत्ता त जहा—रूवी य अरूवी य। जे रूवी ते चउव्विहा पण्णत्ता त जहा—खंधा खंधदेसा खंधपएसा परमाणुपोग्गला। जे अरूवी ते पंचविहा पण्णत्ता त जहा—धम्मत्थिकाए नो धम्मत्थिकायस्स देसे धम्मत्थिकायस्स पएसा अधम्मत्थिकाए नो अधम्मत्थिकायस्स देसे अधम्मत्थिकायस्स पएसा अद्धासमये ।

प्रश्न ६७—अलोगागासे ण भंते! किं जीवा पुच्छा तह चेव ?

उत्तर ६७—गोयमा! नो जीवा जाव . नो अजीवप्पएसा एगे अजीवदव्व-देसे अगुरुयलहुए अणंतेहिं अगुरुयलहुयगुणेहिं संजुत्ते सव्वागासे अणंतभागूणे ।

Q 65 *Bhante* ! How many have been stated to be the sky types ?

A 65 Gautama ! The sky types have been stated to be two, which are, sky of the spheres and sky of the non-sphere.

Q 66 *Bhante* ! Does the sky of the spheres shelter the souls ? The *deśas* of the souls ? The *pradeśas* of the soul ? Non-souls ? The *desas* of the non souls ? The *pradeśas* of the non souls[45] ?

A 66 Gautama ! The sky of the spheres shelters souls, their *deśas* their *pradesas* , it shelters non souls, their *deśas*, their *pradeśas* Of these, souls are, as a rule with one organ of sense, with two, three, four and five organs, and those without any sense organ The *jiva desas* are, as a rule, with one organ of sense till without any sense organ The *jiva pradesas* are, with one organ of sense till without any sense organ Non souls are of two types which are, those with shape and those without shape Those with shape, again are of four types which are *skandha, skandha desa skandha-pradesa* and *paramanu pudgala*[46] Those without shape are of five types[47] which are *dharmastikaya* but not the *desas* of *dharmastikaya*, *pradeśas* of *dharmastikaya*, *adharmastikāya* but not the *desas* of *adharmastikaya*, *pradesas* of *adharmasti kāya*, and time called *addha samaya*[48]

Q 67 *Bhante* ! Does the sky of the non sphere shelter souls (repeat as before) ?

A 67 Gautama ! It does not till no *pradesas* of non souls (are to be found there) It is a *desa* of non live object, non-heavy light endowed with infinite non heavy light traits and a total sky minus its infinite portions

[*more on dharmastikaya*]

प्रश्न ६८—धम्मत्थिकाए ण भते ! के महालए पण्णत्ते ?

उत्तर ६८–गोयमा ! लोए लोयमेत्ते लोयप्पमाणे लोयफुडे लोय चेव फुसित्ता ण चिट्ठइ एव अहम्मत्थिकाए लोयागासे जीवत्थिकाए पोग्गलत्थिकाए पच वि एक्काभिलावा ।

प्रश्न ६९–अहोलोए ण भते ! धम्मत्थिकायस्स केवइय फुसइ ?

उत्तर ६९–गोयमा ! साइरेग अद्ध फुसइ ।

प्रश्न ७०–तिरियलोए ण भते ! पुच्छा ?

उत्तर ७०–गोयमा ! असखेज्जइभाग फुसइ ।

प्रश्न ७१–उड्ढलोए ण भते ! पुच्छा ?

उत्तर ७१–गोयमा ! देसूण अद्ध फुसइ ।

Q 68 *Bhante* ! How big has been stated to be *dharmāstikaya* ? (In other words, what are the details about *dharmastikāya* ?)

A 68 Gautama ! *Dharmastikaya* is as big as the spheres, a replica of the spheres, with a similar expanse as the spheres, is touched by the spheres and itself touches the spheres. And like this are *adharmastikaya* the sky of the spheres, *jīvāstikaya* and *pudgalāstikaya*—these five being wholly identical

Q 69 *Bhante* ! What portion of *dharmastikaya* is touched by the lower spheres ?

A. 69 Gautama ! It touches slightly more than half

Q 70 *Bhante* ! And of the central spheres ?

A. 70 Gautama ! It touches innumerable portions

Q 71 And of upper spheres pray !

A 71 Gautama ! It touches about half

प्रश्न ७२–इमा ण भते ! रयणप्पमापुढवी धम्मत्थिकायस्य किं सखेज्जइभाग फुसइ असखज्जइभाग फुसइ सखेज्जे भागे फुसइ असखेज्जे भागे फुसइ सव्व फुसइ ?

उत्तर ७२–गोयमा ! णो सखेज्जइभाग फुसइ। असखेज्जइभाग फुसइ णो सखेज्जे णो असखेज्जे नो सव्व फुसइ।

प्रश्न ७३–इमीसे ण भते ! रयणप्पभाए पुढवीए घणोदही धम्मत्थि-कायस्स पुच्छा—किं सखेज्जइभाग फुसइ ?

उत्तर ७३–जहा रयणप्पभा तहा घणोदही घणवाय तणुवाया वि।

प्रश्न ७४–इमीसे ण भते ! रयणप्पभाए पुढवीए उवासतरे धम्मत्थिकायस्स किं सखेज्जइभाग फुसइ असखज्जइभाग फुसइ जाव सव्व फुसइ ?

उत्तर ७४–गोयमा ! सखेज्जइभाग फुसइ णो असखेज्जइभाग फुसइ णो सखेज्जे णो असखेज्जे णो सव्व फुसइ। उवासतराइ—सव्वाइ। जहा रयणप्पभाए पुढवीए वत्तव्वया भणिया एव जाव अहेसत्तमाए जबुद्दीवाइया दीवा लवणसमुद्दाइया समुद्दा एव सोहम्मकप्पे जाव ईसीपब्भारा पुढवी एए सव्वे वि असखेज्जइभाग फुसइ। सेसा पडिसेहियव्वा। एव अधम्म त्थिकाए एव लोयागासे वि।

Q 72. *Bhante* ! The Ratnaprabha hell—does it touch a limited portion of *dharmāstikaya* or an unlimited portion, or limited portions of it or unlimited portions of it, or the whole of it ?

A 72 Gautama ! It touches not a limited portion, but an unlimited portion , but it touches not either limited portions or unlimited portions or the whole

Q 73 *Bhante* ! The viscous water of the Ratnaprabha hell—what portion of *dharmastikaya* is touched by it ? A limited portion ? (Repeat as before)

A 74 As has been stated of the Ratnaprabha hell, so of the viscous water, the viscous wind and the light wind

Q 74 *Bhante* ! Do the hulls of the Ratnaprabhā hell touch a limited portion of *dharmastikaya*, do they touch its unlimited portion till touch the whole ?

A 74. Gautama! It touches a limited portion, not an unlimited portion, nor limited portions, nor unlimited portions nor the whole Like this about all the hulls And as has been stated of the Ratnaprabhā hell, so till the seventh hell, all isles (continents) like Jambu dvipa, etc all seas like Salt Sea, etc, and Saudharma *kalpa* till the abode of the liberated souls—all these touch an unlimited portion of *dharmāstikaya* The touch with others is to be specifically prohibited and this is true of *adharmastikaya* and of the sky of the spheres

गाहा

पुढवोदही घण-तणु कप्पा गेवेज्जणुत्तरा सिद्धी ।
सखेज्जइभाग अतरेसु सेसा असखेज्जा ॥

Couplet . Hells, viscous water, wind—
Both viscous and light
Kalpas, graiveyakas anuttaras,
Siddhi—the abode of liberated souls
These touch unlimited portion of *dharmastikaya*
(Seven) hulls touch only a limited portion

दसमो उद्देसो सम्मत्तो । Chapter ten ends

बिइय सय सम्मत्त । Book two ends

NOTES

Book I

1. We pay obeisance to the five advanced souls, viz., *arihantas* (victors), *siddhas* (liberated souls), *ayariyas* (preceptors), *uvajjhayas* (teachers) and *sahus* (monks) in all the spheres because they show us the way

2. The script given by the first *tirthankara* Ṛṣabha to his daughter Brāhmī, from whom the script derives its name This is considered by the Jainas to be the original script, parent of all subsequent scripts As the words of the *Jinas* are preserved and transmitted through this script, it is deserving of obeisance Besides, obeisance to the script is obeisance to its giver too

Total *Āgamas* number 45 (94, if other works like *Kalpasūtra*, etc, are included) which are as follows

Anga (11) viz, *Āyara, Sūyagada, Thāna, Samavaya, Viyahapannatti (Bhagavati), Nāyādhammakaha Uvāsagadasa, Antagadadasā, Anuttarovavaiyadasa Panhavagarana, Vivagasūya*

Upanga (12) viz, *Uvavaia, Rāyapasenaiya, Jīvājīvābhigama, Pannavana, Janbuddvivapannatti, Canda pannatti, Surapannatti, Nirayāvaliyā, Kappiyā/Kappavadansiyā, Puppfiyā, Puppfacūliyā, Vanhidasa*

Cheya Sutta (6) viz, *Nisiha Mahanisiha, Vavahāra, Dasā suyakkhandha, Vihatkappa, Jiakappa/Pañcakappa*

Mūla Sutta (4) viz *Uttarajjhayana Avassaya, Pindanijjutti, Dasaveyāliya*

Culiyā Sutta (2) viz, *Nandi Sutta, Anuogaddara*

Painnaga(10) viz *Causarana, Āurapaccakkhāna, Bhattaparinna Tandulaveyaliya Candavijjaya, Ganivijja, Devindathava, Mahapaccakkhana, Virathava, Santharaga*

4 The description of the city is omitted. Reference is to the *Uvavaia* (*Aupapatika*) *Sutra* which gives a description of the city of Campā The description of Rājagṛha is to be taken to be similar to that

5. The first adjective to Mahāvîra is '*samane*'. *Śrāmyati tapasyatiti sramanah* He who practises penance and knows the trouble of living beings is a *sramana* An alternative form in Sanskrit '*samanah*' means one whose mind is pure, who is equally well-disposed towards all Another of the adjectives to Mahāvira '*āigare*'—'the fountain-head of religion', should, in strict sense, apply only to the first *tīrthankara* But, in a wide sense, any *tīrthankara* may be called '*āigara*' because each *tīrthnkara* reorganises the order afresh

6 The word *'sanpaviu kame'* (Sanskrit *sanpraptakamah*) means one intent on attaining the sphere of the liberated souls This would sound inconsistent, since Mahavira was a *vitaraga*, i.e., above all attachments The desire to attain the sphere of the liberated souls is also a sort of attachment But really there is no inconsistency because the expression is only *aupacārika* which means the imposition of our own reading/feeling on Mahāvira It was not necessarily his own feeling

7 *Java* is a word used at many places throughout the *Sutra* It signifies the omission of certain detail, for which the reader is to refer above or to some other text where it is given In the present context, the details omitted relate to the physical features of Mahavira till the description of the congregation, which are contained in the *Uvavaia Sutra*

8 *'Samacauramsasamthanasamthie'* in the *Sutra* signifies the bodily structure of Indrabhūti Gautama which had some speciality The shape of the body is *'samthana'*, and when it has a fourfold balance as follows, the body is said to be well-balanced when seated in the *padmasana* posture, the difference between the two knees equals the difference between the seat and the forehead, equals the difference between the right shoulder and the left knee, equals the difference between the the left shoulder and right knee

9 *'Vajjarisahanārāyasamghayane'* indicates how the joints of Gautama's body were set and rivetted in a particular form in order to impart sufficient strength to the bone structure to make the body capable of bearing the austerities and hardships of penance

10 Four adjectives of penance signify as follows :

ugga—vigorous, by dint of his having practised incessant and prolonged austerities and penances,

ditta—radiant, because of the burning of *karma*,

tatta—glowing, in consequence of aforesaid austerities and penances, and

maha—great, because of austerities and penances difficult for men

14. Gautama's reverence (*saddhā*), doubt (*saṁsaya*) and curiosity/enquiry (*koūhalla*) have been repeated four times with the adjectives *jāya*, *uppaṇṇa*, *saṁjāya* and *samuppaṇṇa*, giving in all 12 forms. Reverence signifies not only desire to know the truth but also faith and respect for it. But it might be that Gautama had certain points about which he was in need of more light. Hence doubt. Gautama was a highly accomplished monk. His doubt, therefore, could not be on superficials, but on fundamentals, or certain aspects thereof. Curiosity was about how the master resolved the points of doubt.

The four terms may also be explained as follows: *Jāya* implies the genesis of reverence, doubt and curiosity; in *uppaṇṇa*, each one of these takes a shape; the last two, *saṁjāya* and *samuppaṇṇa*, with the prefix '*saṁ*' to *jāya* and [illegible]*nna*, signify a process of intensification of the first two, [illegible] the enquirer was no ordinary person, but was himself [illegible]nd of four types of knowledge.

11. *Pūrvas* constituted canonical learning which became the basis for the compilation of later-day *Āgamas* (see 3 above). They are *Utpāda-pūrva, Agrāyanīya-pūrva, Vīrya-pravāda-pūrva, Astināsti-pravāda-pūrva, Jñana-pravāda-pūrva, Satya pravāda-pūrva, Ātma-pravāda-pūrva, Karma-pravāda-pūrva,Pratyākhyāna-pravadā-pūrva, Vidyānu-pravāda-pūrva, Avandhya-pūrva, Prāṇāyu-pravāda-pūrva, Kriyā-viśāla-pūrva* and *Lokavindusāra-pūrva.* Because of their absorption in the later-day *Āgamas,* the *Pūrvas* are no longer extant.

12. The Jainas have given the following classification of knowledge

(1) *mati* or ordinary cognition by sense organs and mind ;

(2) *śruta* or knowledge derived with the help of signs, symbols or words/expressions ;

(3) *avadhi* or direct knowledge of corporeal things without the help of sense organs and mind, but within some limitation of space and time ;

(4) *manah-paryāya* or direct knowledge of the thoughts of others withoutthe help of sense organs and mind, but within some limitation of space and time ; and

(5) *kevala* or knowledge which completely reveals, without the aid of sense organs and mind, and without any limitation of space and time, the truth about all things in the universe, corporeal as well as non-corporeal, with all their attributes and modifications, past, present and future.

Indrabhūti Gautama fully possessed the first four. He acquired *kevala jñāna* after Mahāvira's passing away.

13. '*Adūrasāmanta*' signifies a reasonable distance, neither very far nor very near, a form of humility observed by the monks in their relation with the master. The distance is usually of the length of the person concerned, 3 1/2 cubits, and the space-gap between the two is called *avagraha-bhūmi*

14 Gautama's reverence (*saddhā*), doubt (*samsaya*) and curiosity/enquiry (*koūhalla*) have been repeated four times with the adjectives *jāya*, *uppanna*, *samjāya* and *samuppanna*, giving in all 12 forms. Reverence signifies not only desire to know the truth but also faith and respect for it. But it might be that Gautama had certain points about which he was in need of more light Hence doubt Gautama was a highly accomplished monk. His doubt, therefore, could not be on superficials, but on fundamentals, or certain aspects thereof. Curiosity was about how the master resolved the points of doubt.

The four terms may also be explained as follows *Jāya* implies the genesis of reverence, doubt and curiosity, in *uppanna*, each one of these takes a shape, the last two, *samjaya* and *samuppanna*, with the prefix '*sam*' to *jāya* and *uppanna*, signify a process of intensification of the first two, since the enquirer was no ordinary person, but was himself in command of four types of knowledge

Some commentators have explained the four expressions with altogether twelve forms in terms of 'superficial knowledge' (*avagraha*), 'desire to know more' (*īhā*), 'fulfilment of desire for more knowledge' (*avāya*), and 'being firm in knowledge' (*dhāraṇā*) Others have considered the four as signifying more or less the same thing, with slight intensification from one to the next one

15 '*Vandai namamsai*'—paying homage and obeisance, the former by expression and the latter by bowing one's head in a prescribed manner

16 Humility as prescribed is as follows

niddā vigahā parivajjiehim guttehim pañjaliudehim
bhattibahumānapuvvam uvauttehim suneyavvam

which means (1) giving up slumber and irrelevant talk (2) controlling mind, body and expression, (3) with folded

palms placed on the forehead, (4) with devotion and profound respect, (5) with mind fully devoted/concentrated In above manner, one is to listen the master's words

17 Since the soul is in bondage with *karma*, the *Sūtra* starts with a consideration thereof, giving in a nut shell the entire process through which the dormant *karma* is, in its entirety, put on the move through the spiritual effort of one desirous of liberation, till it is thrown out The question is considered in all its details and that for all the 24 categories of living beings

18 '*Bhante*' is a form of address inviting the attention of the *Ācarya*, Sanskrit *bhadanta*, *bhavanta*, *bhayanta*, meaning one who helps end transmigration, etc

19 Nine verbs used in Q 1 need explanation The soul is in bondage with *karma*, and the soul now strives for early liberation To anticipate the content of Q 14, *karma*, which has come up, must of necessity be exhausted through suffering But *karma*, which is still dormant and is in occupation of the soul spaces, may be got rid of through spiritual practices, which is the theme here Through a conscious effort, the living being brings up dormant *karma* in order to push it through various stages till exhaustion Of these, the first four relate to bringing up *karma* from its dormant state, in very quick succession, to a state where *karma*-atoms have vacated soul spaces, and the last five relate to stages leading to total exit of *karma* atoms, after they are effectively separated from the soul spaces

To be precise, one who is mature enough to attain liberation, and has a striving for it, stands virtually on the last stage from which he can liquidate the earlier ones and earn liberation He brings up *karma* from a dormant state and puts it straight to fructification At once, the outcome is felt and, just then, *karma*-atoms are speedily separated from the soul spaces, which thus stand vacated By this quick process he gets rid of *karma* enshrouding faith, vision, knowledge and power But he has yet to get rid of the remaining *karma* which gives name, lineage,

life span and suffering For this, the process is the subject-matter of Q 59, wherein cutting of *karma* means transforming *karma* with a long span into one having a short span, piercing means changing the deep-effect *karma* into slow-effect one and *vice versa*, burning signifies the process by which *karma* atoms are turned into *pudgala*-atoms so that they are no longer in occupation of the soul spaces, and dying signifies the termination of *karma* determining name, lineage and life span Exhaustion is total elimination of *karma* bondage, and hence of suffering, when the soul is free, restored to its liberation, perfection and enlightenment

20 The use of the present perfect tense to signify what appears to be the present continuous tense is justified by Mahavira on the ground that once the goal is set and the process of liberation gets started with conscious effort, it must end For, the last thing, viz., the goal, in this case, is made first, by the striving soul, and then starts the process of liquidation of the intervening stages, so that once the thing is set going, it must reach the end

Cf. 'The last of life, for which the first was made'

— Browning

It is interesting to recount here that fourteen years after Mahāvīra's enlightenment, the doubt was raised by one of his disciples (son in law) Jamāli who found that almost nothing could be done in a moment, and that most things needed more than a moment to be completed So he felt, one should not say 'it has been done till it was really done A thing which was in the process of being done was not actually 'done' till the process came to an end On this ground, Jamali not only refuted the philosophical principle propounded by Mahāvīra viz., that 'a thing in the process of being done should be considered as already done', he even left his group He was joined in this by his wife (Mahāvīra s daughter) Anojjhā (Priya darśanā), but she soon realised that what Mahāvīra had propounded was correct and returned but not Jamāli The point is that the principle propounded by Mahāvīra is based on *niścaya naya*, while the doubt raised by Jamāli stands on *vyava-*

hara naya. According to the former, a thing is considered to be actually finished as soon as it is started, but according to the latter, a thing is completed only when it is really finished

21 A line of demarcation is drawn at the end of the first four terms which are stated to have same import, though different sounds and different suggestions This is so for a number of reasons First, all the four have the same import because they are all in the same state of *karma* movement till separation (*uppannapakkhassa*) Second, they have the same import because all of them together have a span which is no bigger than an *antar muhurta* (i e, less than 48 minutes) Third, they *have the same import because by taking out karma-atoms from* the soul spaces, they lead to the achievement of the same result which is the attainment of omniscience

The last five terms though in one group because of their being in the state of *karma* exit (*vigayapakkhassa*), have different imports, different sounds, different suggestions. These take place when one desirous of liberation is already at the thirteenth stage of ascent (*gunasthana*), an omniscient, but still with some activities of body, mind and speech (*sayogi kevali*) Now start the processes, one distinct from the other, of, transforming *karma* with a longs-span into one having a short-span, changing the deep-effect one into a slow-effect one and *vice versa*, and so on, so that the omniscient now gets rid of the activities of the body, mind and speech and is without them (*ayogi kevali*) This is total severance of *karma* bondage With the dropping out of the body, at last, go name, lineage, life-span and suffering, and the soul joins the rank of the liberated souls and attains the state of infinite bliss.

22 The discussion starts with the infernal beings and is extended to all the four forms of existence viz, infernal beings non human beings (animals) human beings and celestial beings, who make in all 24 categories (*dandakas*) as follows

Categories	*Numbers*
All infernal beings in seven hells	1
Asurakumāras till Stanitakumaras (see 34 below)	10
Immobiles with one organ, e g, earth bodies, water-bodies, air bodies fire bodies and flora bodies	5
Two-, three-, and four- organ beings	3
Non humans (animals) with five organs	1
Human beings	1
Vaṇavyantara *devas*	1
Jyotiṣka *devas*	1
Vaimānika *devas*	1
	24

Infernal beings are called *Nārakas*, *Naraka* is a place wherein is born one with inauspicious *karma*

23 *Palyopama* and *sagaropama* are Jaina expressions used in those cases where figures have failed to give the number and aid is taken of comparisons like 'as many as the stars in the sky' or 'as many as the hairs on the human head' *Palyopama* is itself like that Ten '*koṭakoṭi*' times a *palyopama* gives a *sagaropama* The figures would safely run into billions of billions

24 For all practical purposes, the pairs *ānamanti* and *usasanti*, and *panamanti* and *nisasanti*, may be taken to be synonyms, used here together for the sake of emphasis, though some commentators have tried to introduce a subtle, though not very significant, distinction between the two

Q 4 could have been preceded by one, viz., whether the infernal beings are endowed with the faculty of respiration, but this has not been done Apparently they are so endowed with as is made clear by Q 4 where the duration of respiration is discussed

25 According to the *Pannavanā Sutra*, infernal beings have incessant respiration They are so miserable that they inhale all the time and they exhale all the time

26. The relevant chapter in the *Sūtra* states that the infernal beings are desirous of intake, which is conscious (*abhoga nivartita*) as well as unconscious (*anābhoga nivartita*). For instance, we inhale many things including germs and other invisible things which constitute unconscious intake. Likewise, the entire body system absorbs from the environment heat, cold, moisture, etc., which are all unconscious intakes.

27. The couplet gives in a nutshell all the points resolved above on life-span, respiration and intake Similar couplets occur at other places in the *Sūtra*. This is like giving the gist.

28 Four questions, and likewise four answers, take each, in all, 63 forms (*bhaṅgas*) as follows

Forms	*Numbers*
(i) Taken, being taken, to be taken, not taken, not being taken, not to be taken	6
(ii) Combination of above by two's, e g, taken-being taken, taken-to be taken, etc.	15
(iii) Combination of above by three's, e g, taken-being taken- to be taken, etc	20
(iv) Combination of above by four's	15
(v) Combination of above by five's	6
(vi) Combination of all the six	1
	63

29. Questions and answers for all the stages, viz., assimilation, absorption, fructification, suffering and exhaustion are similar to those for transformation For instance, questions on assimilation will be :

(i) Did matter taken in the past assimilate ?
(ii) Does matter taken now assimilate ?
(iii) Does matter not taken in the past but likely to be taken hereafter assimilate ?

(iv) Does matter not taken in the past nor likely to be taken hereafter assimilate ?

And answers

(i) Matter taken in the past has assimilated

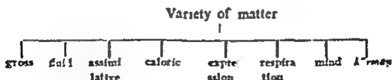
(ii) Matter that's being taken now assimilates

(iii) Matter not taken in the past, but likely to be taken hereafter has not yet assimilated

(iv) Matter not taken in the past, nor likely to be taken hereafter did not and does not assimilate

And so on for all items, four questions and four answers

30 '*Vagganā*' is variety or type of matter Eight varieties are mentioned, viz., gross (*audarika*), fluid (*vaikriya*), intake/assimilative (*aharaka*), caloric (*taijasa*) expression (*bhāṣā*), respiration (*śvasocchvāsa*), mind (*manah*) and *karman* Clusters of atoms gross fluid, assimilative, caloric and *kārman* build up five types of body forms around the soul and the remaining three impart expression, respiration and thinking They are stated in an order headed by the coarsest variety called 'gross', then tending to be finer, the finest of all being '*kārman*'. A broad demarcation will be



In the *Sutra* here the consideration relates to *kārman vaggaṇā*.

31 Following intake of matter particles discussion now starts on how to get rid of them occupying soul-spaces Terms relevant in the process, which have already been noted, are sepa-

ration, assimilation, absorption, fructification, suffering and exhaustion These are major steps by which all matter-particles are thrown out and the soul is liberated But in between, certain matter atoms need special attention in order to be thrown out Hence certain new terms have been introduced They are

uvvaṭṭana—increase/decrease of effect (*rasa*),
saṅkamana—process of altering, say, short span ones into long span ones, and *vice versa*,
nihattana—process of piling up matter-particles one on the other in a heap, and
nikayana—process of cementing the entire bunch of matter-particles into one inseparable unit, to be thrown out together at one stroke

In all, then, they take 18 forms as follows

Separation, assimilation, absorption, fructification, suffering, exhaustion	6
Effect (*rasa*) increased / decreased, increasing/decreasing to be increased/to be decreased	3
Altered, altering to be altered	3
Piled, piling, to be piled	3
Cemented, cementing, to be cemented	3
	18

32 The calculations are as follows

one *svasa*=one *prana*
seven *pranas*=one *stoka*
seven *stokas*=one *lava*
77 *lavas*=one *muhurta* (48 minutes)
antar muhurta is less than 48 minutes
pakṣa is a fortnight

33 Literally, it should mean missing four principal meals, two on the fast day, one in the afternoon of the day preceding, and one in the morning of the day following the fast

38. Minimum is stated to be less than 48 minutes and maximum 12 years.

39. For three-organ beings, minimum life-span is less than 48 minutes and maximum 49 day-nights.

For four-organ beings minimum life-span is less than 48 minutes and maximum six months.

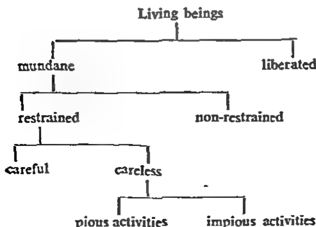
40. Minimum less than 48 minutes and maximum 3 *palyopamas*.

41. Minimum 10,000 years and maximum one *palyopama*.

42. Minimum an eighth fraction of a *palyopama* and maximum 1,00,000 years.

43. The word *abirai* in the *Sūtra* is important, as it throws light on one of the Jaina sanctions. According to it, it is not enough that one is habitually restrained. What is important is that he must formally renounce. If he does not, then the possibility of his transgressing the restraint remains open and the fellow cannot be deemed to be wholly restrained.

44. Presented in a tabular form, it looks as follows :



45. *Leśyā* is tinge taken by the soul in accordance with its *karma* which, in turn, indicates the extent of spiritual development of the soul The use of tinge names to indicate spiritual growth was popular with the Jainas, as also with several other religious sects in this country One comes across the term at various places in the canonical texts It is stated to take two forms, objective and subjective The objective form called *dravya leśya* signifies the tinges accompanying various gross and subtle physical attachments of the souls, while the subjective form called *bhava leśyā* is the corresponding state of the soul, of which *dravya leśyā* is the outward expression Being composed of matter, *dravya leśyā* has all the properties of matter, viz, colour, taste, smell and touch Six tinges or colours of the soul have been identified by the Jainas as follows: *kṛṣna* (black), *nīla* (deep blue), *kapota* (ash, grey), *tejas* (red), *padma* (pink) and *sukla* (white) The behavioural pattern as per tinges may be illustrated with reference to a tree with ripe fruits on It may be stated that in order to enjoy the fruits of the tree, people with black *leśya* want to uproot the tree, people with blue *leśya* are satisfied with the upper portion of the tree sparing its trunk and roots, people with grey *leśya* remain contented with the fruit bearing branches only, people of red *leśya* want to tear off only the fruit-bearing stalks with fruits on, people of pink *leśya* are happy to pluck only the ripe fruits and people of white *leśya* want nothing more than the fruits that have themselves dropped on the ground The behavioural pattern is expressive of the different stages of the soul, from the least developed to the most In the present context, the discussion centres round the tinges of the souls of the careless and the careful, the restrained and the non restrained, those with pious activities and those with impious activities

46. The four states of existence are as infernal beings, as non human beings, as human beings and as celestial beings Their break-up into 24 categories has been indicated above (see notes 22 and 34)

52. Difference in size is relative. Something is big relative to another which is small, and *vice versa*.

53. Q. 69 starts with 'same intake' followed by 'same physical dimension'. But in the answer, physical dimension is placed earlier, because intake is always and invariably relative to physical dimension. Once the body size is stated, the quantum *of intake becomes easier to explain. It follows* that not all living beings in the same species have same intake, same physical dimension or same respiration.

54 The answer appears to be applicable to living beings who are assigned to an infernal existence for a similar duration of stay, and not for dissimilar durations Suppose, a living being *is assigned to hell for a duration of 10,000* years, and another joins later with a duration of 1,000 years Now, even though the latter has joined later, he will have a purer colour due to shorter duration The same is true of tinge in Q 76 With the same duration of stay, however, a being who has come earlier *will have a purer colour and purer tinge than another* who has joined later, and, in consequence, the latter takes a deeper colour and deeper tinge

55 '*Sannibhūyā*' is one with mind, hence with consciousness, '*asannibhūyā*' is the reverse of it One with consciousness has a great feeling of pain Some commentators have considered '*sanjñā*' *to be synonymous with pure or right faith* According to this view, when one changes from a wrong to a right faith, he is '*sannibhūyā*' According to a third view, '*sannibhūyā*' is one with right outlook. A fourth view holds that '*sannibhūyā*' is one who had 'five organs of senses before *coming to hell*' *which cause him the greatest feeling of pain* All the views have relevance more or less

56 Three types of outlook have been distinguished—right, wrong and mixed, and five types of activity viz., endeavour, possession, deceit, non-abstinence and wrong faith Their distribution is as follows

47. The soul suffers from the effect of self-created *karma*, never from the *karma* of others As has been said,

svayamkṛtam karma yadātmanā purā
falam tadīyam labhate śubhaśubham
parena dattam yadi labhyate sphutam
svayamkṛtam karma nirarthakam tadā

[Of *karma* created by self in the past,
effects good and bad are enjoyed by the self
If the soul starts suffering for others' deeds,
then self-created action loses significance]

48 The word *'dukkha'* in the text stands for *karma*, which covers both pleasure and pain Worldly pleasure is not only transcient, but it ends invariably in pain, which justifies the use of the word

49. *Karma* effect must be borne, there is no escape from it But all *karma* do not fructify at a time Only such of them as have come up give effect, not those which are yet to come up

50 Apparently a repetition of Q 64 in plural form, for all living beings, this is not redundant, because in a number of cases, living beings in diverse species evince speciality. Hence the repetition clarifies the point

51 *Karma* determining life-span is separately considered, because life span widely varies not only from one existence to another, but also from one living being to another in the same existence Only one life span is to be experienced in one existence, never more than one

Cf Yasmādekatrabhavagrahane sakṛdevā'antarmuhūrtamātra-kale evayuṣo-bandhaḥ

[In one existence, one living being binds life-span only once]

52 Difference in size is relative Something is big relative to another which is small, and *vice versa*

53 Q 69 starts with 'same intake' followed by 'same physical dimension'. But in the answer, physical dimension is placed earlier, because intake is always and invariably relative to physical dimension Once the body size is stated, the quantum of intake becomes easier to explain It follows that not all living beings in the same species have same intake, same physical *dimension or same respiration*

54 The answer appears to be applicable to living beings who are assigned to an infernal existence for a similar duration of stay, and not for dissimilar durations Suppose, a living being is assigned to *hell* for a duration of *10 000* years, and another joins later with a duration of 1,000 years Now, even though the latter has joined later, he will have a purer colour due to shorter duration The same is true of tinge in Q 76 With the same duration of stay, however, a being who has come earlier will have a purer colour and purer tinge than another who has joined later, and, in consequence, the latter takes a deeper colour and deeper tinge

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56 Three types of outlook have been distinguished—right, wrong and mixed, and five types of activity viz, endeavour, possession, deceit, non abstinence and wrong faith Their distribution is as follows

Right outlook—four activities viz endeavour, possession, deceit and non-abstinence,

Wrong outlook—five activities, viz., above four plus wrong faith,

Mixed outlook—five activities,

Elsewhere we have

mithyadarśanaviratipramada kaṣaya yogaḥ bandhahetavaḥ

[Wrong faith, non restraint, carelessness passions and activities (*yoga*) are the causes of bondage]

The above has no conflict with the text here For, 'activities includes endeavour and carelessness is with all The remaining three items viz wrong faith non restraint and passions are common to both

57 Four types based on life-span and genesis have been distinguished which are as follows

(i) same span simultaneous genesis, e g those with a life span of, say 10 000 years, and born at the same time,

(ii) same span non simultaneous genesis, e g, those with a life span of 10 000 years but some having been born earlier than others,

(iii) dissimilar span simultaneous genesis i e these born at the same time but with dissimilar life-spans, some being assigned a longer duration of stay than others,

(iv) dissimilar span non simultaneous genesis i.e, when nothing is common

58 To recapitulate from Q 69 till Q 80 the discussion on infernal beings started with the consideration of two items which was raised to three and then to four as follows

two's : with big bodies and with small bodies ;
born earlier and born later ,
with fewer *karma* bondage and with more *karma* bondage ,
purer colour and deeper colour ,
purer tinge and deeper tinge ,
with reasoning and without reasoning.

three's with right outlook, wrong outlook and mixed outlook ;
with four activities, five activities and five activities (again)

four's same span, simultaneous genesis ,
same span, non simultaneous genesis ,
similar span, simultaneous genesis ,
dissimilar span, non simultaneous genesis

The distinctions are relative, and hence there is no scope for contradictions.

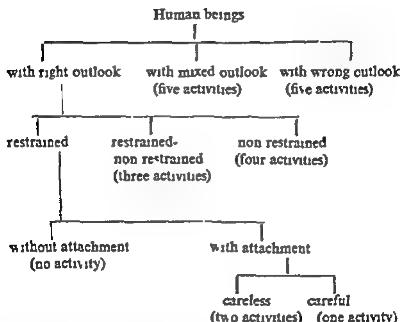
59 All infernal beings constitute one, and the first, species (*daṇḍaka*) The Asurakumāras constitute the second species, and so the discussion on the infernal beings is followed by one on the Asurakumāras, which is then extended to cover the remaining 22 species

60 Thus *karma*, colour and tinge are reversed, which mean that, unlike the infernal beings, the Asurakumāras born earlier have greater *karma* bondage deeper colour and deeper tinge than the Asurakumāras born later The reason for the reversal is that the early arrivals in the species acquire fresh *karma* bondage, deeper colour and deeper tinge because of their cruel behaviour, whereas those who join later are yet to acquire these As is our common experience the warders of long standing in the jails are often more hard hearted than many of the convicts they control and may prove to be worse criminals, if given a chance

61 The indeterminateness of pain is signified by the word '*anidāe*' This is so because of wrong outlook and absence of reasoning for which like one under the spell of drug

or drink, they know not what they are suffering from, and how much is their suffering They accept their suffering as *fait accompli* and are used to it

62 The content is presented in a tabular form



By implication, the truly restrained is the *Śramaṇa* monk, the restrained non restrained is the follower of the Jaina path, and the rest are non restrained

63 The details in the *Pannavaṇā Sutra* are as follows

infernal beings—black, blue ash ,
non human beings—black, blue, ash red, pink white ,
earth-, water- and flora bodies—black blue, ash, red ,
fire- and air bodies—black, blue ash ,
two-, three and four- organ beings—black blue ash ,
five- organ non-human beings—black, blue, ash red
pink, white ,

human beings—black, blue, ash, red, pink, white ;
Bhavanapatis and Vanavyantaras—black, blue, ash, red ;
Jyotiṣkas—red ,
denizens of first and second heavens—red ,
of third, fourth and fifth heavens—pink ,
beyond fifth heaven—white

64 As to fortune, the *Pannavana Sutra* states as follows the top most position is held by those with white tinge, and then the fortune diminishes by degrees till the lowest position, with minimum fortune, which is held by those with black tinge Or reversing the order, as one goes higher up from the black tinged ones, fortune increases by degrees, till it is the highest for the white tinged ones.

65 In this answer, the view held by some heretics and non-followers, viz that animals after death are born as animals (*paśavaḥ paśuttamaśnuvate*) is rejected in favour of one which establishes cross transmigration over a wider field This is happening from eternal past a soul taking a body in one or another of the four existences This cross transmigration is called duration in life cycle

66 Three situations have been distinguished for each existence, viz.,

(i) total replacement which signifies the end of a whole generation which is instantaneously replaced by a new generation ,

(ii) total non replacement, when there is absolutely no in-coming and out going , and

(iii) a mixture of the two, with some coming in and others going out, till before the last one moves out and the last one moves in

Of these, the first one does not apply to non-human beings so that they have two situations only The remaining three existences have all the three situations each As it has been said

sunnāsunno mīso tiviho samsāraciṭṭhaṇākālo
tiriyanam sunnavajjo sesānam hoi tiviho u

['*Sunna*', '*asunna*' and '*mīsa*'—these three are the durations in life-cycles Animals take no '*sunna*', the rest take all three]

As to '*asunna kāla*'

āiḍḍhasamaiyānam neraiyānam na jāva ikko vi
uvvattai anno va uvvajjai so asunno u

[Of infernal beings with a certain life-span, when not one moves out, nor one moves in, that is '*asunna*']

As to '*sunna-kāla*' and *mīsa-kala*,

uvvaṭṭe ekkammi vi ta mīso dharai java ekko vi
nillevehim savvehim va ṭṭamāne hi sunno u

[In the process of exit, till even one remains, it is '*mīsa*'; and '*sunna*' when all of one generation are out without trace, and are replaced by a new generation]

67. The order of the question is total replacement, total non replacement and mixture the order of the answer is—total non replacement, mixture and total replacement This has been done for the sake of convenience, since the other two become more legible in contrast with total non-replacement. Another explanation which may be added is that in the order of time, with a whole generation of beings in one existence, none moving in or out, one should, in appropriateness, start with total replacement Then, the movement out (as the movement in) commences, till the last one of the out-going generation is to move out and the last one of the in-coming generation is to move in It is the mixture period And in the end, there is the total replacement of one whole generation of beings with a given life-span in one particular form of existence by a new generation of beings in that existence, which is total replacement

The consideration about the period of total non-replacement applies not merely to the present generation of beings who are in infernal life, but it also includes beings who were in the

hells in the past, but who migrated to other existences, and have since come back to the hellish life Unless this is accepted, the explanation that mixed period has a span innumerable times more than that of the period of total non-replacement loses its meaning *Cf*

> *evam puna te jīve paducca suttam na tabbhavam ceba jai hojja tabbhavam to anantakalo na sambhavai*
>
> [The *Sutra* is relevant not merely of beings sheltered in one particular generation Had it been relevant of only one generation, then 'innumerable times more' would not have become possible]

The above may be repeated, with suitable modification, of the period of total replacement whose span is innumerable times more than that of the mixed period

68 The span of total non replacement for different species is indicated below

Species	*Span*
Infernal beings	12 *muhūrtas* (1 *muhūrta* -48 minutes)
Non-humans with five senses and mind	12 ,,
Beings with two, three and four senses and with five senses but without mind	less than 1 *muhūrta*
One-sense static beings	nil
Human beings	the same as infernals
Celestial beings	the same as infernals

Mixed period is innumerable times more than above Total replacement period is innumerable times more than mixed period

69 Activities are final because there are no more activities thereafter, and also because they end all *karma* bondage The rest of the discussion in the *Pannavanā Sūtra* is as follows :

Q. *Bhante* ! Does a living being perform final activities ?

A. Gautama ! Some one does and some one does not.

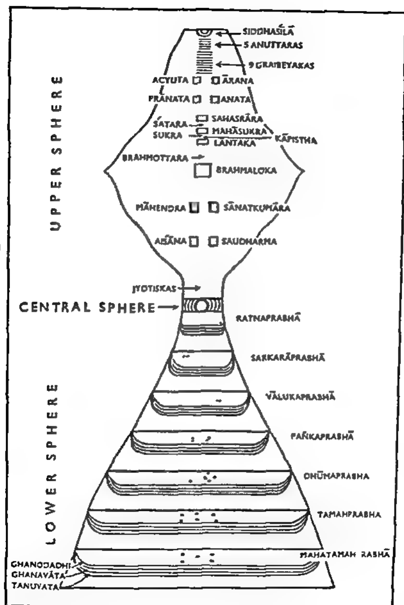
Q. *Bhante* ! Why is it so ?

A. Gautama ! Human beings may perform final activities, but beings other than human beings do not perform final activities.

For beings in existences other than human, it is necessary first to acquire a position in human species, before they can perform final activities.

70. Though not so indicated, it may be possible to draw a line at the end of the first four categories who are in the Jaina path and who perform some form and certain amount of restraint ; but the remaining ones are heretics and practise no restraint.

71. For the convenience of the readers, the arrangement of lower and upper spheres is indicated below :


UPPER SPHERE
SIDDHAŚILĀ
5 ANUTTARAS
9 GRAIBEYAKAS
ACYUTA
ĀRANA
PRĀNATA
ANATA
ŚATARA
SAHASRĀRA
SUKRA
MAHĀSUKRA
LĀNTAKA
KĀPISTHA
BRAHMOTTARA
BRAHMALOKA
MĀHENDRA
SĀNATKUMĀRA
AIŚĀNA
SAUDHARMA
JYOTISKAS
CENTRAL SPHERE
RATNAPRABHĀ
SARKARĀPRABHĀ
VĀLUKAPRABHĀ
PAṄKAPRABHĀ
DHŪMAPRABHA
TAMAHPRABHA
MAHATAMAH RABHĀ
LOWER SPHERE
GHANODADHI
GHANAVĀTA
TANUVATA

72. *Karma* determining life-span has been considered in Chapter Two. Once a living being acquires a life-span, other seven types of *karma* flow in One of them, to be considered now, is *karma* deluding vision. The principal trait *of this karma is that it envelops a living being with delusion.* This may affect conduct, as this may affect vision. Hence the attribute *'mohanijja'* The further attribute *'kankhā'* means that the consideration is restricted to vision only, and does not extend to conduct

73 Four ways of acquiring vision-deluding *karma* have been *distinguished—acquisition by a part of the soul-spaces of* a part of the *karma* matter deluding vision, by a part of the soul-spaces of the whole of the *karma*-matter, by all the soul-spaces of a part of the *karma* matter, and by all the soul-spaces of the whole of the *karma*-matter Of these, the last one, 'by all the soul-spaces of the whole of the *karma*-matter', is tipped here for acceptance . Such is the nature of the living being The view of some commentators that eight soul-space units remain unoccupied by *karma* matter is hereby rejected By his very nature, a living being acquires the entire quantum of *karma*-matter deluding vision that may be possible to acquire by all his soul-spaces

74 *Karma* is acquired because of activities, and so *karma* has its base in activities, and these are relevant of the three time-periods, past, present and future As between the six terms, 'to do', 'assimilate', 'absorb', 'bring up', 'experience' and 'exhaust', the first three have been stated in four forms each, and the last three in three forms each The reason for this is that the conscious process of bringing up, experiencing and exhausting is, of necessity, so brief that the three time-periods are almost hugged together, and their existence phase is almost ruled out The same is, however, not true of the first three, doing, assimilating and absorbing, each one of which may have, and usually has, a long, even very long, span to go. For this, these three have an existence phase added to their past, present and future, which make them four for each This is precisely indicated in the couplet that follows

75. Five causes of the acquisition of *karma* that deludes vision have been named as follows doubt, desire for heretical faith, wavering, split-understanding and spite.

76 A state of being transforms into a state of being, as a state of non-being transforms into a state of non-being When lamp is burning, matter looks bright, but the same matter looks dark when the lamp goes out This does not take matter from a state of being into a state of non-being, which further means that darkness is not the outcome of the absence of something, but only a transformation of what looked bright into what now looks dark In contrast, when we say, for instance, that a donkey grows no horn, we state a truism about a state of non-being, which is, and ever remains, so An interesting trait of a state of being and a state of non-being is that one is not contradictory to the other, but only complementary A finger is in a state of being as a finger, with its substance dimension, time and nature, and hence is in a state of non-being as a jar or any other thing

77 When a lump of clay is turned into a jar, it is a transformation of a state of being into a state of being by conscious effort, but when dark hair turns grey, a state of being transforms into a state of being by natural process The same two, conscious *effort* and *natural process, may also be operative* in the transformation of a state of non-being into a state of non-being

78 Can there be an exception in the face of some overwhelming force or consideration ? The Lord rejects this by stating that the fundamentals take no exception, and no consideration or force is too great Of course, matter itself has many traits, and one need not feel that the most visible and dominant trait is the only one The most dominant trait of fire is to burn, but it goes out in contact with water The most dominant trait of water is to cool, but it boils when placed on fire But this is no change in the basic trait, the fundamentals remaining as they are, and a state of being transforming into a state of being and a state of non-being transforming into a state of non-being.

79. Accepting the meaning given by some commentators to '*ettha*' as 'own self', and to '*iha*' as 'another self', the *Sūtra* is translated as follows

"One should treat self in the same manner as another self, and one should treat another self in the same manner as own self"

An alternative meaning that has been suggested may be stated like this both '*ettha*' and '*iha*' are derived from the same word '*etad*' and hence both convey the same meaning viz, someone or something As per this, the translation of the *Sūtra* may be somewhat like this

"Both monks and lay followers who are engaged in the service of the Lord are in his august presence"

Compare Abhayadeva Suri

Ettham ti etasmin mayi sannihite svaśiṣye gamanīyam vastu prajñāpanīyam iha asmin gṛhipakhandikadau jane gamanīyam vastu prakāśanīyamiti athava ettham ti svatmani yathā gamanīyam tatha iha paratmani...athavā samānarthatvād dvayorapi

The translator is, however, not very happy either about the text or about the alternative meanings thereof as given by the commentators

80 Bondage is generated by five factors, viz, falsehood, non abstinence, carelessness, passions and activities In stating two causes here, viz., carelessness and activities, other three have not been forgotten Carelessness is to be taken in a broad sense so as to cover falsehood, non abstinence and passions. Carelessness as such includes eight items as follows: ignorance, doubt, wrong knowledge, attachment, perversion, disrespect to religion, inauspicious activities and improper meditation Hence there is no contradiction in saying that carelessness and activities are the cause of bondage

81. '*Viriya*' in this context refers to '*karaṇa viriya*' only. This is energy which is put to use When energy is there but is not put to use, as the energy of a *Jina*, it is called '*akarana viriya*' (For details, see Chapter 8 Answer 276)

82 In stating that soul is the base of the body, another ingredient in body formation, viz., *karma*, is left understood, but is not eliminated *Karma* is acquired by the soul Hence, when soul has been stated to be the base of the body, it is to be understood that *karma* is also present Body formation is attributed to self-exertion, and so the *Sutra* repudiates the heretical view of the determinists (*niyativādins*) headed by Gośalaka The dialogue till Q /A 138 is a beautiful exposition of Anti determinism The soul is the determinant, not the determined The word '*purisakkara*' has no reference to sex It means only Soul power

83 Three significant terms here are 'bringing up', 'censuring' and 'checking inflow' *Karma* which has been acquired must give effect some day Meanwhile, fresh *karma* will continue pouring in and creating fresh fetters. For liberation, not only the inflow is to be checked, but *karma* which has already been acquired and is yet to fructify must be pulled up and censured

84 This establishes the exclusive importance of the soul in the liberation process The soul may derive inspiration and guidance from his spiritual master and holy texts but the ultimate determinant is the soul of its own future

85 The dialogue till Q /A 136 considers only the first term viz, 'bringing up The other two 'censuring' and 'checking inflow appear nowhere, from which it should be implied that the discussion on the first term is to be repeated in the case of the other two

86 Four types of *karma* have been considered for purposes of bringing up They are *karma* which is mature, *karma* which is not mature, *karma* which is not mature but is about to mature, and *karma* which matured long back Of these,

karma which is mature is already up *Karma* which is not yet mature is far off *Karma* which matured long back has lost its potency. Hence *karma* that is relevant for the purpose here is one which is about to mature but is not yet matured.

87 The word '*uvasāmei*' (tranquilise) is important It applies to *karma* which is already mature and *karma* which is immature *Karma* which is mature is tranquilised by undergoing its outcome *Karma* which is immature may be rendered impotent in its dormant state The following are worthy of note

(i) *Karma* creating delusion may alone be tranquilised

(ii) Four terminable (*ghāi*) *karma* may be tranquilised in part (*khaovasama*)

(iii) All the eight *karma* may be acquired, may be exhausted and may give effect

Cf *mohassevo uvasamo khaovasamo caunham ghainam udayakkhayaparinama atthanha vi homti kammanam*

[Tranquilisation of *karma* creating delusion , part tranquilisation of four terminable *karma* , acquisition, exhaustion and effect of all the eight—such is the order]

In part tranquilisation, *karma* is still in occupation of the soul spaces and their presence is felt there, though they do not cause any other trouble When tranquilisation is full, even the soul-spaces do not feel the existence of *karma*-matter in them

88 The four terms 'bringing up', 'tranquilising', 'suffering' and 'exhausting' are brought together in the following couplet .

taiena udiremti uvasāmemti ya puno vi bienam veimti nijjaramti ya padhamacautthehim savvevi

[Of four *karma* types (see 86 above), bringing up is relevant of the third, tranquilisation of the second, suffering of the first and exhaustion of the fourth]

89 It is understandable that living beings with mind acquire *karma* causing delusion, but this needs explanation where the living beings have no mind Hence the question

90 The Lord ordains that even they acquire this *karma* even though they do not have the usual mental faculty Argument is ability to consider Notion is about import and sound

91 Even the Jaina monks may not be spared of *karma* deluding vision In their case the circumstances that help the acquisition of this *karma* have been given at length such as diversity of knowledge etc As to knowledge fundamentals have been differently stated in different periods, and even the same fundamentals have been differently interpreted But how can the fundamentals be poles apart? So with faith and so with conduct As to external mark 22 out of 24 *tirthankaras* had allowed their monks the use of any cloth they could get but the first and the last of them prescribed white clothes. As to discourse the first and the last *tirthankaras* prescribed five great vows, whereas the remaining 22 prescribed four vows only Diverse preceptors give diverse readings of the same text Even sanctions differ For instance for the sake of the same end the *jina kalpi* monks remain unclad whereas the *sthavira kalpi* monks are clad Path to be trodden is fixed by tradition but even there some indulge in practices like *kayotsarga* meditation whereas others do not As to viewpoints, the controversy between Siddhasena Divakara and Jinabhadra Gani Kṣama śramana as to whether omniscience and absolute vision are acquired at one and the same time or not is well known the former upholding their simultaneous acquisition while the latter rejecting it And so on In the wilderness of diversity right choice is a great problem even for a monk

92 The relevant portion of the *Pannavana Sutra* states as follows

Q *Bhante*! How many are the types of *karma*?

A Gautama! They are eight such as *karma* enshrouding knowledge *karma* enshrouding vision etc

Q. *Bhante*! How does a living being acquire *karma*?

A. Gautama! It is *karma* that generates bondage, which means that a living being who has acquired *karma* is in bondage. *Karma* is with the soul from an infinite past, and hence the soul is the acquirer of *karma* from an infinite past period. Of course, not the same *karma* remains affixed for all times, but as fresh *karma* is acquired in a non-ending series to take the place of *karma* which wears out through suffering, the soul is in perpetual bondage. A *karma* flows in, as a *karma* flows out, then follows the next, and still next, and so on, like the incessant flow of a stream.

What is the process of acquisition of *karma*? The soul first acquires *karma* enshrouding knowledge. Then vision gets enshrouded and the living being becomes a victim of delusion. Then the remaining types flow in. This *karma* inflow into the soul is eternal. The rest of the discussion in the *Pannavanā Sūtra* is as follows.

Q. *Bhante*! In how many ways does the living being acquire *karma* enshrouding knowledge?

A. Gautama! He acquires *karma* enshrouding knowledge in two ways, viz., through attachment and through spite.

Q. *Bhante*! How many of the living beings suffer from *karma*?

A. Gautama! While some suffer, others do not suffer.

Q. *Bhante*! Does a living being suffer from *karma* enshrouding knowledge?

A. Gautama! While some suffer, others do not suffer. The omniscient has exhausted *karma* enshrouding knowledge; hence he does not suffer.

Q *Bhante!* Do the infernal beings suffer from *karma* enshrouding knowledge ?

A Gautama! Surely they do

Q *Bhante!* How many are the types of effect of *karma* enshrouding knowledge ?

A Gautama! They are stated to be ten — five covering objective organs of senses and five covering subjective organs of senses

And so on.

93 The consideration here is, when *karma* causing confusion and falsehood is up, does a living being perform rites to move up ? The answer is in the affirmative — he does, and he does by the energy of the fool The reason is obvious When the living being has no knowledge of the correct import, and is, in consequence, devoid of the right conduct, his exertions cannot but be foolish, like the exertions of a blind man to hit a target When a living being discards falsehood — and this he does with the acquisition of right knowledge—he becomes prudent, and all his strivings are due to the energy of a prudent being With the acquisition of knowledge, attachment and spite go out Just as darkness does not stand the scorching rays of the sun, so attachment and spite do not stand the exposure to knowledge Mixed energy is the energy of one who is prudent in part, but is in part still in the clutches of falsehood

94 Movement down is the reverse of the movement up When *karma* generating falsehood is up, a living being moves down, and this he does by the energy of the fool, and sometimes also by the mixed energy, but never by the energy of the prudent An alternative reading, viz., that 'he comes down by the energy of the fool and not by the energy of the prudent, nor by the energy of the mixed type', does not stand, for the last line of the *Sutra* clearly says, 'the movement up takes place by the prudent's energy, and the movement down by the mixed energy' Another point worthy of note is that real

movement up takes place only by the energy of the prudent, not by the energy of the fool Hence Q /A. 149, which states that 'moves up by the energy of the fool' refers only to a striving, not to its outcome Movement down, it is specifically stated, is by the mixed energy

95 This happens when the living being, who had initially faith in the Jaina fundamentals, in *Ahimsa* as the very basis of religion, in the words of the *Jina*, starts losing faith in them From a state of equanimity and righteousness he slips to falsehood, —from a higher to a lower stage

96 The term *'pāve kamme'* (non righteous acts) does not restrict itself to sinful activities Even when *karma* is not sinful and its outcome is wholesome, it is still as much obstructing to liberation as unwholesome *karma*. *Pave kamme* should, therefore, mean all *karma*

97 The Lord specifically attributes the assertion to his omniscient self when he says, *'mae duvihe kamme pannatte'* Two types of *karma* are distinguished—*pradesa* and *anubhāga* When *karma* occupies soul-spaces and is wholly mixed up with them, as water with milk, it is called *pradeśa karma* The occupation of soul spaces gives the experience of the existence of *karma* But then only some of these actually come up and are felt, when they become *anubhaga karma*

98 The word *'suyameyam'* (well recollected) may appear to be an attribution of memory, which is a variant of the *mati* knowledge, to the omniscient, which is incorrect To the omniscient, past, present and future are revealed firsthand, and not through the media of memory Hence the word should imply no limitation on the capacity of the omniscient

99 Deliberate practice of restraint, like abstention from sex, lying on the ground, tonsure, etc, are examples of volitional courting of suffering When, in the absence of any conscious effort, suffering forces itself in, it is non volitional Volitional suffering is courted by the monks, non-volitional suffering is the lot of the rest

100 *'Ahākamma'* implies *'karma* as exactly acquired', and *'ahāṇigarana'* signifies the time, place, status, etc, of *karma* acquisition, both of which are thoroughly known to the *Arihantas* Their knowledge of them takes no flaw or has no room for confusion

101. *Karma* is a type of *pudgala* (matter) When matter of the *kārman* variety sticks to the soul, it becomes *karma*, the soul's destiny, so to say The consideration establishes the eternality of matter, both as molecules and as clusters

102. *'Chaumattha'* is one liable to err, hence one who is not an omniscient Ordinarily, it means a monk

103 The word *'kevalenam'* (*kevala*) implies five things, viz, alone, pure, total, uncommon and unbounded *Cf*

kevalamegam suddham vā sagalamasāhāranam anamtam ca

[*Kevala* is one, pure, total, uncommon and unbounded. *Kevala samyama* is total precaution against molestation, *Kevala samvara* is total restraint of *karma* inflow, and like this the other two expressions]

104 *'Antakara'* means one who terminates *karma* for the last time and thus stops gliding of the soul in the cycles of life But *antima-śarīriya* means final-bodied On the death of this body, the soul takes no other body

105 The expression *'uppanna nāna damsana'* (with knowledge and vision generated) repudiates the existence of *'anadi siddhi* (beginningless perfection) and also that of *'anādi muktatma'* (eternally liberated soul) Knowledge and vision are not without beginning They are born, i e, they have to be acquired

106 Ordinarily, a *'chaumattha'* is in possession of three types of knowledge, viz., *mati*, *sruta* and *avadhi* But since the

part of the *Sūtra* makes a specific mention of *avadhi* knowledge, both superficial and deep, the word *'chaumattha'* in the earlier part should imply one who is in possession of only two types of knowledge, viz., *mati* and *śruta*. None of these, neither one in possession of two types of knowledge nor one in possession of three types of knowledge is, has been, or will be liberated. Liberation is open only for the omniscient, who is in possession of the supreme knowledge, the knowledge of the free.

107. The word *'alamatthu'* stands for the state of perfection which includes the acquisition of right knowledge and vision, worship by Indra and other gods, victory over inner foes and the attainment of the supreme knowledge. A state of perfection is a state of fullness where nothing is wanting and nothing remains to be acquired. It is the state of highest bliss and beatitude.

108. The Asurakumāras and others in the list are called 'Bhavanavāsis' and their abodes are called the *'bhavanas'*.

109. *'Vimānas'* are the abodes of the Vaimānika gods. They are all in the upper spheres. (Vide note 71.) The total of all the *vimānas* is 84,97,023.

110. The smallest unit of time which is not further divisible is called *'samaya'*. If with the minimum (called *jahaṇṇiyā*) life span one time-unit is added, it becomes minimum plus one, likewise minimum plus two, minimum plus three, and so on, till the maximum (called *uggukkosiā*) life span is obtained. Between the minimum and the maximum, therefore, there are innumerable intermediate positions, making the total of varieties innumerable.

111. The consideration is about infernal beings in the first hell called Ratnaprabhā, with a minimum life span, and in possession of anger (most dominant characteristic in hells), pride, attachment and greed, for whom 27 forms as given below are relevant.

As single item (e g , anger many , and so on)	1
By two's (e g , anger many, pride one , anger many, pride many , and so on)	6
By three's (e g , anger many, pride one, attachment one , and so on)	12
By all four's (e g , anger many, pride one, attachment one, greed one , and so on)	8
	27

112 The consideration is about infernal beings with minimum plus one time unit more span of life in the first hell, for whom 80 forms as given below are relevant

As single items, in singular as well as plural (e g , anger one, anger many and so on)	8
By two's (e g , anger one, pride one , and so on)	24
By three's (e g , anger one, pride one, attachment one , and so on)	32
By four's (e g , anger one, pride one, attachment one, greed one , and so on)	16
	80

The position is summarised as follows

For infernals with minimum life span	27 forms
For infernals with minimum plus one till a countable number of time-units more	80 forms
For infernals with minimum plus innumerable time units more till those with maximum life span	27 forms

Of the above three, infernals of the first type are always to be found and are many in number ; so are the infernals of the

third type ; infernals of the second type, which are few, are sometimes to be found and sometimes not to be found

113 *'Ogahanāṭhana,* is the dimension of the body in which the soul resides Obviously, this implies physical dimensions They take innumerable forms, starting with a minimum which is an infinitesimal fraction of a finger dimension, minimum plus one physical unit, minimum plus two physical units, minimum plus a countable number of physical units, minimum plus an uncountable number of physical units, till the maximum

114. As to anger, pride, attachment and greed, the infernals with minimum life-span till minimum plus a countable number of time-units take 80 forms (vide note 112) ; for the rest, i e, infernals with minimum life-span, as also infernals with minimum plus an uncountable number of time units till the maximum, both take 27 forms (vide note 111) The position changes with physical dimensions, the minimum taking 80 forms But there is no scope for confusion, since the considerations are different Besides, a reconciliation may be given as follows infernals with minimum life span and minimum dimensions take 80 forms, but infernals with minimum life-span and minimum dimensions plus an uncountable number of physical units till the maximum take 27 forms Infernals with minimum physical dimensions till the minimum plus a countable number of physical units are not always to be found in the first hell and they take 80 forms Infernals with minimum plus an uncountable number of physical units till the maximum are always to be found in the first hell and they take 27 forms

115 The physical abode of the soul, in which the soul stretches itself, and which transforms every moment, is called *śarīra* Three body types are distinguished as fluid, caloric and *kārman* *Kārmaṇ* body is made of *karma* matter Caloric body helps to separate the absorbable part of the intake from what is to become excreta. Fluid body takes two forms, one *bhavadhāraṇīya* , and the other, *uttaravaikriya*

116. The word '*tinni*' (all three) needs explanation. It has been stated that infernals with fluid body, who are innumerable and are always to be found in the first hell, take 27 forms And so, it may seem, the subsequent consideration should have been restricted to the remaining two body types, viz., caloric and *kārman*, instead of stating 'all three'. The reason for doing so is that the caloric body and the *kārman* body as such take 80 forms. Only when the fluid is added they take 27 forms.

117 The body of the infernal beings in the first hell has no bones, arteries or sinews Matter of which it is made is unwholesome, and, by nature, it is such that when cut, it separates into two or more parts, which again may unite The infernals with boneless body take 27 forms.

118. Infernal beings in the first hell take ash tinge and they take 27 forms.

119. The consideration is about outlook, of which three have been named. Those with right outlook and those with wrong outlook take 27 forms each; those with mixed outlook, who are few, and who are sometimes found and sometimes not found, take 80 forms.

120. The consideration about knowledge names three types, with three corresponding types of non-knowledge or ignorance Infernals who are already in possession of stability are born in the first hell with *avadhi* knowledge. Hence, as a rule, they possess *mati*, *śruta* and *avadhi* knowledge. Infernals who are with wrong outlook might previously have been beings with or without mind Had they been with mind, in that case, as they arrive in the first hell, they have, from the genesis, *avadhi* ignorance too. In case they had no mind previously, at genesis in the first hell, they have only two ignorances, *mati* and *śruta*; but after a while, they take *avadhi* ignorance Hence it is said that these take sometimes two types of ignorance and sometimes three. Hence in the first hell, knowledge types are, as a rule, three, but ignorance types may be two or three.

121. The word '*tinni*' is used again to imply that they take 27 forms only when *avadhi* knowledge/ignorance goes with *mati* knowledge/ignorance and *śruta* knowledge/ignorance : in the absence of *avadhi* knowledge, they invariably take 80 forms.

122. All infernal beings in the first hell have all the three activities—of body, mind and speech.

123. *Upayoga* is the capacity of the soul to feel, accept or enjoy, cognition in brief. Some of the infernal beings in the first hell are endowed with full cognition (*sākāropayoga*), while others are with very little of it, or are without it (*anākāropayoga*). According to some, knowledge is full cognition . vision is limited cognition. Both take 27 forms.

124. Consideration of all items about the first hell is to be repeated for the remaining six, the only exception being about tinges.

125. '*Paḍilomā*' is the reversal of the order from 'anger, pride, attachment, greed' as in the case of the infernal beings into 'greed, attachment, pride, anger' for the Bhavanavāsis. While anger is the most dominant trait of the infernals, greed is the most dominant characteristic of the Bhavanavāsis.

126. Bhavanavāsis differ from the dwellers of the infernal regions in their body structures as well as tinges. The Bhavanavāsis too take no bones in their body, which, however is made of beautiful matter and has a well-measured shape. They take four tinges.

127. The word '*abhangaya*' should mean a lack of uniformity or definiteness in form. Earth-bodies with red tinge take 80 forms, and the order is the same as in the case of the infernal beings, viz , anger, pride, attachment, greed. Other specialities of the earth-bodies are as follows. Earth-bodies take three body types, viz., gross, caloric and *kārmaṇ*. They are made of wholesome matter as also of unwholesome matter. But the overall body structure is ugly. The distinction between

bhavadhāraṇīya and *uttaravaikriya* body, which is relevant of the infernal beings, is not applicable to the earth-bodies They take four tinges, of which those with red tinge take 80 forms, and the rest take forms which lack uniformity. They invariably have wrong outlook, and are in possession of the first two types of ignorance They have activities of body only,—not of mind and speech Water-bodies are similar to earth-bodies Air-bodies and fire-bodies are similar to earth-bodies, except that they do not take red tinge, and so they do not take 80 forms. Air-bodies have four body types, viz., gross, fluid, caloric and *kārman* Flora-bodies are exactly like earth-bodies, with those having red tinge taking 80 forms A point of confusion may be that since earth-bodies, water-bodies and flora-bodies may take 80 forms, they should be in possession of stability, either as prior possession, or acquired at a later stage But there is no mention of it in the *Sūtra* The solution is that earth-bodies, water-bodies and flora-bodies are at no stage in prior possession of stability, nor do they acquire it at any later period As it has been stated

ubhayābhāvo puḍhavāiesu vigalesu hojja uvavanno tti

[Earth-bodies lack both , only two-, three-, and four-organ beings are born with stability]

128 The two-, three- and four organ beings together are called *vikalendriya* Consideration about them reveals the following peculiarities They are few in number and take 80 forms They take *mati* and *śruta* knowledge/ignorance They do not have a mixed outlook, so that their outlook is either right or wrong In their outlook and knowledge, they take 80 forms. They may be in prior possession of stability, or they may even acquire it later For those cases where infernals take 27 forms, the *vikalendriyas* are without any definite form They do not take red tinge, and they have only two activities, those of body and of speech, not of mind

129 Animals with five organs of senses, in matters of anger, pride, attachment and greed, take 80 forms Wherein infernals take 27 forms, these are without any definite form They have

four body types, viz, gross, fluid, caloric and *kārman*, take all types of bone structure, have a well formed frame and take all the six tinges

130 For similar items wherefor the infernals take 80 forms, human beings also take 80 forms This means that human beings with minimum life span, with life span from one time-unit more than the minimum till a countable number of time-units more, with minimum physical dimensions, with physical dimensions from one physical-unit more till a countable number of physical units more, and with mixed outlook take 80 forms Such human beings are few in number . Coming to differences, wherefor the infernals take 27 forms, the human beings take no definite form The infernals have a dominance of anger, but the human beings have all the passions, none claiming special importance . Another point of difference is that whereas the infernals with minimum life span take 27 forms, humans with similar life span take 80 forms The humans with assimilative body take 80 forms, but the infernals have no assimilative body The humans take all types of bone structure all body shapes and all tinges . They may be in possession of all the five types of knowledge though for the first four, they take no definite form The omniscient, who are in possession of the supreme knowledge are free from all passions

131 Coming to the celestial beings, they are similar to the Bhavanavāsis (vide Q/A 190) Differences are that the Jyotiṣkas take only red tinge and have, as a rule, three types of knowledge/ignorance Beings without mind are never born as Jyotiṣkas, so that even in the immature stage, they have some knowledge/ignorance The Vaimānikas take red, pink and white tinges, and have, as a rule three types of knowledge and three corresponding ignorances

132 In the Jaina view, the sun has in all 184 *maṇḍalas* When the sun is on the tropic of cancer, it is in its last *maṇḍala* At this, the distance of the sun from the land of Bharata is 47263 *yojanas* Although the *Sutra* uses the word *cakkhupphāsam*, the eye in reality never touches the sun or any other object it sees If anything touches the eye, it sees it not, because the

eye is a non touching organ, which performs its function from a distance, not by any direct touch or contact The collyrium applied to the eye is not visible to the eye, though it is at the very periphery of it

133 Of the four words, viz., *obhasei*, *ujjoei tavei* and *pabhasei*, the first should apply to the opening rays of the morning sun which just removes darkness, the second to dawn when bigger objects become visible, the third to the late hours in the morning when the sun becomes hot and the fourth to the mid day sun which burns with its scorching rays

134 The answer that 'touching is touched is consistent with 'moving is moved in Q /A 1

135 Space with motion, rest, soul and matter makes the *loka*, when these four are absent, it is *aloka* Even time is relevant of *loka*, not *aloka* In all the six directions where *loka* ends *aloka* begins Therefore in all the six directions, the two touch each other

136 Seas and islands here need be taken as per the Jaina view of geography Thus the limit of Jambudvipa touches the Salt sea, as the limit of the Salt sea touches Jambudvipa

137 Six directions are front, rear, left, right, up below

138 When the order is regular, like 1, 2, 3, 4, it is *anupuvvi*, when it is reversed like 4, 3 2, 1, it becomes *pacchānupuvvi*, when there is no order at all, it is *ananupuvvi*

139 Consideration in Q /A 206 till 210 is about *kriyā* or activities Anything done is activity and activity leads to *karma* Its characteristics are

it is done not undone,
it is done by self, not done by another, nor by self and another,
it is done according to order, not without order

Consideration till Q/A 215 is about sinful activities starting with injury to living beings till perverted faith

140 It is an interesting dialogue with Ārya Roha, in which the Lord ordains and establishes that there is no order as prior and posterior, since all objects are ever existent Order is interpolated by human beings for their own convenience

141 The two expressions, 'non soul is based on the soul and 'non soul holds the soul, may cause a little confusion If non soul is based on the soul how can it hold the soul ? In the first expression non soul or matter sticks round the soul, making the soul the container of matter In the second expression which has a different import the soul is subject to *karma* which imparts life span, race name, etc to the soul, thus holding it in bondage So there is no contradiction

142 The consideration is about the relation between soul and matter, both of which exist together from an eternal past Like the leaky boat, which sinks to the bottom of the tank and is no longer separately visible but is mixed with water, the soul and matter are mixed up with each other in a manner which creates the impression that the two are one The only exception to this is the liberated soul who may be without body, or with body which is worn for the last time and which will be taken no more

143 The consideration is about minute particles of water like mist, dew etc, which unlike the bigger drops, are incessantly falling and falling everywhere During the day, when the sun is hot they disappear even before coming anywhere near the earth but not so at night or in the early hours of the morning when they get deposited on the earth and are visible even to the naked eye

144 The expression 'an infernal being taking birth among the infernal beings may appear to be in conflict with the authoritative assertion that only animals and human beings are born in the hells not the infernal beings, who, when once in the hells run a full course and are not born there again The difficulty may be resolved in the following manner When an animal

or a human being has completed his life span in that existence and is assigned to an infernal life, even on his way to the hell he is to be treated as an infernal being In other words, from the moment he is out from the existence of an animal or a human being, he is virtually an infernal, who is to be born in the hell The consideration is about this type of infernal being

145 '*Desa*' (part) is a fraction, and so is '*addha*' (half) The difference then is that whereas *addha* is a particular fraction, viz., one half, *desa* may be any fraction, half, two third and so on

146 Eight forms for 'part' and 'whole' may be stated as follows

(i) taking birth ,
(ii) intake while taking birth ,
(iii) moving out ,
(iv) intake while moving out ,
(v) has taken birth ,
(vi) intake while has taken birth ,
(vii) has moved out ,
(viii) intake while has moved out

Likewise, eight forms for 'half' and 'whole', giving a total of 16 forms

147 *Aviggahagai* means straight movement, as also absence of any movement, when the soul is in a particular form of existence

148 As he is going to an inferior existence, hence shame etc

149 Objective sense organs are made of matter and have two parts called *nirvrtti* (external shape) and *upakarana* (their auxiliary parts) Subjective sense organs too have two parts viz., *labdhi* (power) and *upayoga* (cognition) Objective organs exist with the body only, but subjective organs exist with the soul even when the body is given up

150 While entering the womb, the soul has only the caloric and *kārman* bodies, not the gross, assimilative or fluid

151 '*Bala*' is a fool, but '*egantabala*' is one who is unrenounced, one who has not made a formal renunciation

152 It may be asked why the fools who are wholly unrenounced, instead of going to one form of existence, go to all the four ? The answer is it depends on the depth of their false outlook, and the extent of their endeavour, possession, etc Therefore, it is not necessary that all of them go to the infernal existence

153 He is virtually a monk If at all he is born again, he cannot be born below the rank of the Vaimānikas The other alternative is liberation when he acquires life span no more

154 A lay follower, *śravaka* is partly renounced and partly unrenounced He is not liberated, because he is not wholly renounced, but he does not get a status which is lower than that of a celestial being, because he is partly renounced

155 This is so only from the standpoint of *vyavahara naya* But otherwise, since the animal dies of the hurt, nomatter whether within six months, or after it the killer should be taken to have performed five activities

156 '*Vīrya*' is a type of soul energy The liberated beings alone are without energy, dormant or active The rest are with energy When the energy exists but does not act, it is in a dormant state, when it induces activity, it becomes a '*karana*' or instrument

157 Weight has inverse relation with the form of existence The lower the existence the heavier the weight Heavy weight, in other words, signifies the acquisition of impious *karma*

158 Two things are involved here, '*rati*' and '*arati*' Due to the coming up of *karma* enshrouding faith, unwholesome things cause unpleasant restlessness which is *arati* The re-

verse of it is *rati*. Also, *arati* is indifference to things spiritual, while *rati* is eagerness for them.

159. The wholesome four are lightness, restricting mundane life, shortening it, getting out of it. The remaining four are unwholesome. They are : heaviness, enlongening life, coming again and again, going beyond it

160. In the lower sphere are the seven hells. Beneath the first hell is the deep-ocean, deep-wind light-wind, one after the other, and then the sky-gap , and like that beneath all the hells

161. Ordinarily, anything that sinks, as a stone does, we call heavy , that which goes up like the smoke, we call light , that which has oblique movement like the wind, we call heavy-light , and that which goes not in any direction, we call non-heavy-non-light. In *niścaya naya*, nothing is absolutely heavy, as nothing is absolutely light In *vyavahara naya* only course atoms are heavy, nothing else All things with four touches and all invisibles are non-heavy-non-light , all with eight touches are heavy-light. Weight is not an absolute term, but relative

162. Gross, fluid, assimilative and calorie bodies are heavy-light ; soul and *kārman* body are non-heavy-non-light, soul because it is invisible, and *kārman* body because it has four touches.

163. For similar reason, the four *astikāyas*, viz., motion, rest, soul and matter, are non-heavy-non-light. The liberated without body are non-heavy-non-light.

164. Objects, regions and categories have been stated to be similar to matter, when they are fine ; but when they are coarse, they are heavy-light. Regions and categories are related to objects, and they are similar to objects

165. 'Bare possession' of cloth, vessels, etc , is permitted , 'small desire' signifies desire for food and other minimum requirements ; 'non-attachment' is to the barest possession ;

'detachment' is total absence of attachment, 'unconcern' is the absence of affection

166 *Sthaviras* are the senior monks, of whom three types are distinguished as follows senior in age, i. e about 60 years old, senior in the knowledge of the scriptures and senior in initiation, i e, those who have spent about 20 years in the holy order

167 The reply of the elderly monks, viz, that *sāmāyika*, mini-vows, restraint control of senses and of mind, conscience, *vyutsarga* and their import are the soul, is given from the stand point of *niścaya naya* From the standpoint of *vyavahāra naya*, the items may be interpreted as follows

Samāyika—equanimity, concentrating on things spiritual for 48 minutes
Its import—checking influx and exhausting past *karma*
Pratyakhyana—mini-vows practised daily
Its import—checking fetters to the soul
Samyama—restraint towards all living beings
Its import—to be free from fetters to the soul
Samvara—full control of organs of senses and mind
Its import—checking their inclination
Viveka—knowledge of what is fit to be discarded and fit to be accepted
Its import—to discard the unworthy, and to accept the worthy
Vyutsarga—same as *kayotsarga* or restraining physical movement
Its import—to be free from all movement and attachments

168 The four great vows at the time of Pārśva were desisting from injury or slaughter, desisting from untruth desisting from usurpation or improper acceptance and desisting from what was called *bahiddhādāna* which covered two items, viz., desisting from possession and desisting from sex. When these two items were separated and made distinct by Mahāvīra, the four vows became five The emphasis on desisting from sex beha-

vicur had become particularly important at the time of Mahāvīra, since people had become more crafty by this time

169. *Āhākamma* includes turning a live thing into dead, seasoning or cooking a non-live thing, building a house, weaving a cloth, etc, all for the sake of a monk They are unsuitable for a monk

170 'Bind' refers to *prakṛti bandha* or bond enshrouding knowledge, vision, etc., of the soul, 'acquire' refers to *sthiti-bandha* or bond relating to duration, 'assimulate' refers to *anubhāva-bandha* or bond relating to intensity, and 'absorb' refers to *pradeśa bandha* or bond relating to thickness

171. In worldly sense, restlessness implies a state of change or transformation In that sense, external form which changes is restless In spiritual sense, *karma* is restless, since it sticks and can be absorbed, assimulated, till exhausted

172 In *vyavahāra naya*, '*bala*' is a child, and '*paṇḍita*' is the scholarly. In *niścaya naya*, '*bāla*' is one who is unrestrained, while a '*paṇḍita*' is one who is restrained

The gist is that object is eternal, but its external form is transitory

173 To unite and to separate is the characteristic trait of matter. The smallest unit of matter, of which no further division is possible, is molecule

174 According to the commentators,

prāṇāḥ dvi tricatuḥ proktah bhutāstu taravah smṛtāḥ
jīvāh pañcendriyāḥ jñeyāh śeṣāh sattvā udīritah

[Two-, three- and four- organ beings are called '*prana*', flora-bodies are '*bhūta*', five-organ beings are '*jiva*'; the static beings, viz, earth bodies, water bodies, air-bodies and fire-bodies are '*sattva*'.]

175 The Lord thus refuted both *niyati-vāda* (fatalism) and *yadṛccha vāda* (determinism)

176 The details in the *Paṇṇavaṇā Sūtra* are as follows :

for non-humans with five-organs, humans and celestials	minimum one time-unit ; maximum 12 *muhūrtas*
first hell	24 *muhūrtas*
second hell	7 day-nights
third hell	15 day-nights
fourth hell	one month
fifth hell	two months
sixth hell	four months
seventh hell	six months
Bhavanavāsis, Vānavyantaras and Jyotiṣkas	24 *muhūrtas*
first and second heavens	24 *muhūrtas*
third heaven	9 days & 20 *muhūrtas*
fourth heaven	12 days and 10 *muhūrtas*
fifth heaven	22½ days
sixth heaven	45 days
seventh heaven	80 days
eighth heaven	100 days
ninth and tenth heavens	less than a year
eleventh and twelfth heavens	less than 100 years
Graiveyaka-trio 1	less than 100 years
,, trio 2	less than 1,000 years
,, trio 3	less than 1,00,000 years

Elsewhere in the *Sūtra* we have as follows :

static beings	no interval
two-, three-, four-organ beings, and five-organ beings without mind	less than a *muhūrta*
five-organ beings with mind and human beings	12 *muhūrtas*
liberated souls	six months, no exit

Book II

1. The question acquires relevance from the fact that respiratory action of the one-organ beings is difficult to know or detect. Even among the more developed animal forms, say frog, for a long period after birth, their physical mechanism shows no sign of respiratory action. The doubt becomes most relevant in case of the least developed among the animal forms who are without movement.

2. It is stated in the *Sūtra* that matter taken through respiration may take two, three, four, even five colours. Black colour itself may have several hues from very light black till very deep black.

3. The one-organ beings reside in such dark, shady or covered nooks and corners that they are rarely free from obstruction. This handicap normally does not exist in the case of other living beings.

4. The question is relevant. Other beings inhale and exhale what is air. But when air bodies do the same, do they inhale air-bodies? And if one air body inhales another air-body, and a second air-body inhales a third, and so on, then, who inhales and who is inhaled? This leads to a fallacy.

The solution is that what the air-bodies inhale and exhale are not air-bodies but non live air. Since the air inhaled and exhaled by the air-bodies is without life, the former stands in no need to inhale and exhale.

5. The question is about the number of times spent by each living being with one organ of sense in that form of existence over the up and down phases of the time cycle. It is stated that the total number of times each living being with one organ of sense spends over the up and down phases of the time-cycle is just 'innumerable' for the earth-bodies, water-bodies, fire-bodies and air-bodies, but 'infinite' for flora bodies. As we have it:

asamkhosappiniossappiniu egindiyāna caunham
ta ceva u anantā vanassaie u boddhavvā

[The physical existence of the earth-bodies water-bodies, fire-bodies and air-bodies runs over innumerable number of up and down phases of the time-cycle, that of flora-bodies runs over infinite number of up and down phases]

6 It has been stated that one organ beings in general are born in that state innumerable times (infinite times for the flora-bodies) The discussion next turns to the monk whose life is full of lapses and who has not completed his work The *Sutra* states nothing explicitly about the two-organ, three-organ, four-organ beings, five-organ animal forms and five organ human beings who are not monks They repeat their glidings back and forth innumerable times in the same existence

The word *madai* has its Sanskrit form as, *mṛtādi*, life less or dead

7 *Prana*—one who has respirations, *bhuta*—one who was, is and will be, *jiva*—one who acquires existence and life-span, *satta*—one who is tied to pious and impious deeds, *vijña*—one who knows tastes, *veda*—one who experiences pleasure and pain These words have been used in a different sense earlier (vide note 174 in Book I)

8 *Siddha*—perfected, *buddha*—enlightened, *mukta*—liberated, *pāragata*—one who has crossed through worldly life, *paramparagata*—one who has outlived the tradition of coming and going, *parinirvṛta*—one who is liberated from all activities, *anta kṛta*—one who has completed or ended his last activities and *sarva duḥkha prahīna*—one who has ended all misery

9 *Saraye*, Sanskrit *smaraka*—one who retains in memory, *varaye*—one who prevents a reader from making mistakes, *dhāraye*—one who upholds his learning and has it done by others; *paraye*—one who has seen the end of them or attained perfection in them

10 Spheres include in one block the infernal regions at the bottom the worlds of men and lower animals at the centre and the celestial regions at the top At the crest of this compact block and slightly separated from it is the abode of the liberated souls · The rest is non sphere limitless and beyond measure

11 On 'standard measure', we have the following

jaladonam addhabharam samuhai samusio u jo navao manummanapamanam tiviham khalu lakkhanam eyam

Three measures are indicated which are

(a) When from a big tub full of water, one *drona* (about 64 pounds) of water is thrown out by the entering of a man, then the man is said to have a standard measure (*manopeta*)

(b) When measured on a weighing machine if the body weight is equal to *ardha-bhara* (about 4000 *tolas*) then the man is said to have a standard measure (*unmanopeta*)

(c) When a man has by his own fingers, a height of 108 fingers, then he is said to have a standard measure (*pramana*)

So signs (*lakṣanas*) are three—*mana*, *unmana* and *pramana* They are acquired at birth and are permanent till this body lasts Marks are acquired after birth and they change from time to time Traits include good fortune

12 The Lord told the gathering how living beings tied themselves with *karma* bondage by excessive preoccupation with the mundane life and how they could be liberated through renunciation

13 They have been used here in the same sense as in S 1 U 10

14 *Bhikṣu pratimā* is a penance performed by the monks It has two courses to complete From the first month till the seventh runs the first course of seven *pratimās* The second course starts with three *pratimās* of a duration of seven day-

nights each, then one of a duration of a day night, and the last one of the duration of one night only A monk courting the *pratimās* frees himself of all attachment to the body and bears with perfect calm and unconcern hardships inflicted by celestial, human and sub human agencies He begs small quantity of food from unknown households If he finds a man, an animal, a *śramana*, a *brāhmana* or a beggar already standing at a householder's door, he will not enter into that house for begging During the practice of this penance, the monk is required to obey elaborate prescriptions regarding begging, intake of food and drink, speech, movement, behaviour, place of residence, etc If in the monthly *pratimas*, the food intake is at a minimum, i e, one *datti* (handful) per day during the monthly *pratimā*, two *dattis* during the two-monthly *pratimā*, three *dattis* during the three-monthly *pratima*, and so on till the seven-monthly *pratimā*, the weekly course is mostly completed by fasting, with food intake reduced to a negligible quantity, by living in seclusion, and by lying or sitting in a particular posture The monk is to be in meditation, bearing with perfect unconcern all dangers and hardships, and not usually moving except on very urgent business The weekly course is repeated thrice Then there is a single course of a day night, which is to be utilised in the practice of *kāyotsarga* in a lonely place outside the village or city The last course is for a night only On due completion of the *pratimās*, the monk acquires superior knowledge, *avadhi*, *manaḥparyaya* or *kevala* as the case may be This is a very severe spiritual practice which can be performed only by advanced monks

15 In Sanskrit, *guna-rayaṇa-saṃvacchara* may be re written in two ways, viz :

(i) *gunaracana samvatsara* which has been explained as follows *gunānām nirjarā-viśeṣānām racanam samvatsarena satribhāga varṣena yasmin tapasi tad gunaracanam samvatsaram* [A penance lasting for a year and a third of the year, i e, 16 months, which gives rise to a similar force leading to *karma* exhaustion]

(ii) *gunaratna-samvatsara* which has been explained as follows . *gunā eva vā ratnāni yatra sa tathā guṇaratnaḥ. Guna-*

ratna-samvatsaro yatra tad gunaratna-samvatsaram tapah [Where penance is a gem, it is *gunaratna* When such penance is practised for a year, it is *gunaratna-samvatsaram tapah*]

Practised over a period of 16 months, it entails 407 days of fasting and 73 days of breaking the fast The following which gives the details about the penance has been explained in the text above :

pannarasa visa cauvvisa ceva cauvvisa pannavisā ya
cauvvisa ekkavisā cauvisā sattavisā ya 1
tisā tettisā vi ya cauvvisa chavvisa aṭṭhavisā ya
tisā battisā vi ya solasa māsesu tava divasā 2
pannarasa dasaṭṭha cha panca caura pancasu ya tinni tinni tti
pancasu do do ya tahā solasa māsesu pāranagā 3

(details given in the text)

The above may be written in a tabular form as follows

days of fasting	break	total
32 16 16	2	34
30 15 15	2	32
28 14 14	2	30
26 13 13	2	28
24 12 12	2	26
33 11 11 11	3	36
30 10 10 10	3	33
27 9 9 9	3	30
24 8 8 8	3	27
21 7 7 7	3	24
24 6 6 6 6	4	28
25 5 5 5 5 5	5	30
24 4 4 4 4 4 4	6	30
24 3 3 3 3 3 3 3 3	8	32
20 2 2 2 2 2 2 2 2 2 2	10	30
15 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	15	30

16 The commentator gives the following meaning of *cautthaṁ cautthenam* : *cautthaṁ cautthenaṁ iti caturthabhaktaṁ yāvat bhaktaṁ tyajyate yatra taccaturthaṁ iyaṁ copavāsasya saṁjña evam ṣaṣṭhādikamupavāsadvayāderiti* [The meaning of the word *caturtha bhakta* is to miss four full meals As used here, it is a proper noun to signify the name of a fast which lasts for a day plus half day preceding and half day following]

17 The life which monk Skandaka worthily lived on this earth may in brief be restated as follows A vedic scholar of great fame and a profound master of the entire range of the Brahminical scholarship, Skandaka had a complete turn in the course of his life when he came in touch with Śramaṇa Bhagavān Mahāvīra Skandaka not only embraced Jainism but entered into the Jaina holy order wherein he was initiated by the Śramana Bhagavān himself He read eleven *Angas* under the Master and other senior monks, and was permitted to complete two great penances viz, *bhikṣu-pratima* and *guna ratna samvatsara* In the end, he entered into liberation by courting a fast unto death at the holiest of holy places, Mount Vipula

18 The soul is tied up with pleasure and pain, etc When by a conscious effort, the soul takes dormant *vedanīya* and other *karmas* to a stage of fructification and throws them out the process is called *samudghata* A man may die either after performing a *samudghāta* or even before it Seven types of *samudghātas* have been stated as follows

(1) *vedana samudghāta* of *vedanīya karma*
(2) *kaṣāya samudghāta* of *mohanīya karma*
(3) *maranāntika samudghāta* of *āyu karma*
(4) *vaikriya samudghāta* of the fluid body
(5) *taijas samudghāta* of the caloric body
(6) *āhāraka samudghāta* of the assimilative body
(7) *kevali samudghāta* of *vedanīya karma* name and line

The first three take place in case of earth bodies, water bodies fire bodies and flora bodies two-organ beings, three organ beings and four-organ beings The first four are relevant

of the air-bodies and the infernal beings The first five are relevant of the celestial beings and the five-organ animals Human beings alone have all the seven, of which ordinary beings with lapse have six and the last one is relevant only of the omniscient beings.

19. The relevant portion of the *Sūtra* reads as follows

pudhavī ogāhittā niraya santhānameva bāhallam
vikkhambhaparikkhevo vanno gandho ya phāso ya

[Worlds (Hells) are seven, which are, Ratna-prabhā, Śarkarā-prabhā, Vālukā-prabhā, Panka-prabhā, Dhūma-prabhā, Tamah prabhā and Tamastamah-prabhā]

Ratna-prabhā has an expanse of 1,80,000 *yojanas* Leaving aside 1,000 *yojanas* at the top, and 1,000 *yojanas* at the bottom, the remaining 1,78,000 *yojanas* shelter 30,00,000 cells which are the abodes of the infernal beings And like this in all the worlds. Their expanse is as follows

Śarkarā-prabhā	1,32,000	*yojanas*
Valukā prabhā	1,28,000	"
Panka-prabhā	1,20,000	"
Dhūma-prabhā	1,18,000	"
Tamah prabhā	1,16,000	"
Tamastamah-prabhā	1,08,000	"

Ogāhittā—distance of the hells

Santhāna—structure or shape. The infernal abodes inside the *āvalikā* are round, triangular or quadriangular The rest are of diverse shapes.

Bāhalla—width or thickness. It is 3,000 *yojanas* for each, the bottom 1,000 *yojanas* being solid, the middle 1,000 *yojanas* being alluvial and the top 1,000 *yojanas* being contracted

Vikkhambhaparikkhevo—length and breadth Some of the infernal abodes are stretched over dimensions which are measureable, while some others are stretched over dimensions which cannot be stated

Vonna—hue Infernal beings take a deep black hue or hue with a dark tinge, and all of them have a dreadful shape of body

Gandha—smell of their body It is similar to that of a rotten animal carcass In fact, nothing in the infernal beings is graceful or attractive

Phāsa—touch The touch of the body of the infernal beings is like that of a sharp weapon, or like the bite of a scorpion, or the touch of fire

20 All beings that have been called *prāna*, *bhūta*, *jīva* and *satta* have, before attaining these forms, lived many times or innumerable times in the hellish worlds

21 The following *Sūtra* is relevant for the purpose

santhāṇam bāhallam pohattam kaipaesa ogāḍhe
appabahu puṭṭha-paviṭṭha visaya anagāra āhāre

On structure (shape), the ear is like the *kadamba* flower, the eye like a *masur* seed or the moon, the nose like *atimuktaka* flower, the tongue like the rajor, and the organ of touch of diverse shape

On thickness, it is an innumerable fraction of the thickness of the finger

On length, the organs of audition, vision and smell have a length which is an innumerable fraction of the thickness of the finger, the tongue has a length equal to 2 to 9 fingers, and the organ of touch has a length as much as the size of the body All the five are made of innumerable space-units

The organ of vision has the shortest socket, numerable times more than this is the socket of the organ of smell, numerable times more than the second is the socket of the organ of audition, numerable times more than the third is the socket of the organ of taste, numerable times more than the fourth is the socket of the organ of touch All the organs, except the organ of vision, have direct contact with the object which they touch

and allow entry into Not so the organ of vision which neither touches an object nor allows its entry (inside the eye) Hence the eye is a non acquiring organ, whereas the other four are acquiring organs

The minimum object the five organs of senses may take, (or are capable to hold), is equal to innumerable fractions of a finger As to range, the organ of hearing has a range of 12 *yojanas*, that of vision exceeding 1,00 000 *yojanas*, and those of smell, taste and touch 9 *yojanas* each Objects within the ranges as aforesaid come within the purview of different organs of senses

22 Its speciality has been stated as follows

pauṣe samārgaśirṣe sandhya rāgo'mbudah saparivesah
nātyartham margaśire sitam pauṣe'tihimapatah

[In the months of Mārgaśirsa and Pauṣ, the evening sky is red and there are curly clouds In the former month, it is not very cold, but in Pauṣ, there is snow fall]

These are the signs of pregnancy of the water-bodies

23 *Kāyabhava*—The body of the embryo in the mother's womb is the *kaya* of that embryo To take or renew birth in the womb is to become a *kāyabhava* In other words, one becomes a *kayabhava* when he has stayed in the mother's womb for a full span of 12 years and thereafter, by dint of another body created by him, (alternative reading by the interpolation of fresh semen, getting an extended stay in the same body) he adds another 12 years, thus making a total of 24 years in the mother's womb

24 The consideration is relevant of many developed animal forms where the female may have intercourse with a number of males, and carry the semens of all, so that the offspring she gives birth to is parented by them all

25 The consideration is relevant of aquatics which, in consequence of one intercourse, are capable of producing

ınnumerable offsprings The potentiality is not absent even in a human being though normally a woman gives birth to one child, or at most a twin at a time

26 This is a serious lapse, since the hurt caused by man in the process of inter course may upset a number of embryos in the process of formation

27 The word *kuttıyavana* may be written in Sanskrit as *kutrıkapana* '*Ku*' means the earth, '*trık*' is three and *apana* is shop, together, it means a shop where objects of the three worlds are available

28 Penance and restraint of persons with attachment take the prefix '*purva*', while penance and restraint of those without attachment take the prefix '*paścıma*' Cf

> *purvatava samjama hontı ragıno pacchıma aragassa*
> *rago sango vutto saṅga kammam bhavo tenam*

29 On *śramana* we have *śramu khede tapası ca* which means one who knows the misery of living beings in this world This generates in him a fellow feeling to all living beings On *mahana* we have *ma hana ma hana vadatı ıtı evam*, i e, one who repeatedly says 'kill not' The two words have also been used to signify a monk and a lay follower respectively

30 Etymologically, the name should mean *mahatapa+upatira+prabhava* i e, one which is born near a hot region

31 The relevant chapter in the *Pannavanā Sutra* discusses language from various facets Language may be *satya*, *asatya*, *satya mṛṣā* and *asatya amṛṣā* The main source of language is the soul It arises in a physical body, gross assimilative and caloric Its shape is like that of a thunder The matter let loose by language goes to the other extreme of the sphere Matter-clusters with innumerable space units are included in it, matter with innumerable vacuum units are included in it, matter with a life span of one two, till ten time units countable time units, uncountable time-units are included in it, matter

with colour, smell, substance and touch are included in it As a rule, matter from six directions are included, and they may be included without break or with break The minimum life-span of language is one time unit, and the maximum less than 48 minutes Matter constituting language is acquired by the activities of the physical body, and is thrown out in the form of words or speech *Asatya* and *satya mṛṣā* languages are spoken with the decline of *karma* enshrouding knowledge and vision, but with the rise of *karma* causing delusion, while *satya* and *asatya-amṛṣā* are spoken with the decline of *karma* enshrouding knowledge and vision Smallest in number are those who speak *satya*, innumerable times more are those who speak *asatya mṛṣa*; innumerable times more than the second are those who speak *asatya*, innumerable times more than the third are those speaking *asatya-amṛṣa*, but infinite times more are those who speak not. Included in the last category are inadequate (undeveloped) organisms, the liberated souls, the rock-like steadfast (would-be-liberated) beings, and all one organ beings

32. Ratna-prabhā hell has a thickness of 1,80 000 *yojanas* Leaving aside 1000 *yojanas* at the top and 1000 *yojanas* at the bottom, located in the remaining 1,78,000 *yojanas* are the 7,72,00,000 *bhavanas* which are the abodes of the Bhavanavasī gods They are born in the infinite portions of the sphere and they reside in the infinite portions of the sphere

33 On the base of the *kalpas* (celestial abodes), we have as follows in the *Jivabhigama Sutra*

ghanaudahipaitthana surebhavana hunti dosu kappesu
tisu vāupaitthāna tadubhayasu paitthiya tisu ya
tena param uvarimagā agasantarapaitthiya savve

[The first two *kalpas* are based on viscous water, the next three on viscous wind, and the next three on viscous water and viscous wind Those above them have the sky as their base]

On the dimensions we have as follows

sattavisasayaim aimakappesu pudhavibāhallam
ekkikkahani sese du duge ya duge caukke ya
pancasaya uccattenam aimakappesu honti vimāna
ekkikkavuddhi sese du duge ya duge caukke ya

The above may be re written as follows

(in *yojanas*)

	Thickness	*Height*
Saudharma and Aisana	2700	500
Sanatkumara and Mahendra	2600	600
Brahmaloka and Lantaka	2500	700
Mahaśukra and Sahasrara	2400	800
Āṇata Pranata, Arana, Acyuta	2300	900
Graiveyaka *vimanas*	2200	1000
Five Anuttara *vimanas*	2100	1100

Some of the *kalpas* stand in a row called *āvalikā*, which may be round, triangular or quadrangular The others are not arranged in an *avalika* and they have diverse shapes The *Jivābhigama Sutra* contains details about their colour, tinge smell etc

34 The words not repeated are *sanhe lanhe ghatthe matthe nirae nimmale nippanke nikkankadacchāe sappabhe samirie saujjoe pāsāie* which mean greasy, brilliant, smooth, polished, well wrought, spotless clean, mudless, emitting pure glow, with good lustre, shining itself, shining the neighbouring objects creating delight, picturesque

35 Padmavara *vedikā* has a height of 2 *yojanas* and breadth of 500 *dhanuṣas* Its circumference is the same as that of the mountain at the base It is made of gems

The forest strip has a radius of about two *yojanas* and the same circumference as that of the *vedikā* It is black with a dark tinge

36. The flatness of the top is compared with the surface of the musical drum, the surface of a tank, the palm of the hand and the surface of the moon

37 The palace is very beautiful, white, shining, bedecked with gold and gems Its upper portion is very beautiful, with many beautiful paintings on it

38 The throne is at the centre of the palace. To the north-west, north, and north-east of that throne, there are 64,000 seats for the Sāmānika gods To the east are the five family apartments of five leading queens To the south east, there are 24,000 seats for the members of the inner council To the south, there are 28,000 seats for the members of the central council . To the south west, there are 32,000 seats for the members of the external council To the west, there are seven apartments, and all around, there are 64,000 seats for the body-guard gods

39 Born in the Hall of Birth, Indra has at once a feeling—'what is the mission of my life ?' Then he is duly enthroned by the Sāmānika gods He is dressed in the Hall of Decoration Texts are read in the Vyavasāya Hall Prayers are offered and the Jina image is worshipped Then Camarendra has a ceremonial entry into the Sudharma Hall

40 The *Sūtra* gives the following description of the human world

arihanta samaya-bayara viiju thaniya balahaga agani
agara-nihi nai uvarāga niggame vuddhivayanam ca

[Where there are Arihantas, Cakravarties, Baladevas, Vāsudevas, Prati-vasudevas, monks, nuns, men, women, it is the 'world of men' Where there are time and time divisions, epochs, lightning, the roar of clouds, rainfall, fire-bodies, mines, hidden treasures, rivers, eclipses, the sun, the moon, their movement between the tropic of cancer and the tropic of capicorn, waxing and waning of day and night, it is the 'sphere of time', the 'sphere of men']

41. The minute part of a substance is called *anu* and when these *anus* are combined inseparably, the substance constituted of them is called *astikāya* or extended substance by the Jainas. *Jīva*, *pudgala*, *ākāśa*, *dharma* and *adharma* are *astikāyas* or extended substances because their minutest constituents are mixed up and inseparably combined with one another. Such is, however, not the case with *kāla*. Though there are *kālānus* or ultimate time units, each of these is separate.

42. Sum-total of innumerable *pradeśas* of *dharmāstikāya* is *dharmāstikāya*,

Sum-total of innumerable *pradeśas* of *adharmāstikāya* is *adharmāstikāya*,

Sum-total of innumerable *pradeśas* of *ākāśāstikāya* is *ākāśāstikāya*,

Sum-total of innumerable *pradeśas* of *jīvāstikāya* is *jīvāstikāya*;

Sum-total of innumerable *pradeśas* of *pudgalāstikāya* is *pudgalāstikāya*.

43 The mention of endeavour, activity, etc., signifies that the word 'soul' as used here does not include 'liberated souls', which have no endeavour, etc.

44. The Jaina classification of knowledge has been given earlier. They have corresponding ignorances, with the exception of the category '*kevala*', which takes no ignorance. (For details, note 12 in Book I)

45. *Deśa* is conceived as division unto units such as two, three and so on. *Pradeśa* is division into sub-units which are not divisible further.

46 A cluster of atoms is called *skanda*, which may be divided into *deśa* and *pradeśa*. Matter-particles which are not clusterised are called *paramānu*.

47. Elsewhere, these are stated to have 10 types as follows : *dharmāstikāya*, *deśa* of *dharmāstikāya*, *pradeśa* of *dharmāstikāya*, *adharmāstikāya*, *deśa* of *adharmāstikāya*, *pradeśa* of *adharmāstikāya*, *ākāśāstikāya*, *deśa* of *ākāśāstikāya*, *pradeśa* of *ākāśāstikāya*, and *addhā-samaya*. But there is no basic contradiction. The three *ākāśa* types are counted here as one and the *deśas* of *dharmāstikāya* and *adharmāstikāya* are not shown as separate categories.

48. *Addhā* is *kāla* or time ; *samaya* is time unit. So the word literally means one time unit or simply 'now'. The past and future are unreal.

WORD INDEX

Book I

[Figures within brackets indicate the Number of Question/Answer as used in this translation where the word first occurs]

अगरहा—not to decry or censure (299)

अगेही—without home (by implication) without attachment, गेह—home (292)

अचलिय—not in movement (13)

अच्छेज्ज—in normal shape (258)

अट्ठ अट्ठ—coveted goal (300)

अट्ठमभत्त—three full fast days missing in all eight meals (43)

अट्ठि अट्ठिमिज केस मसु रोम नहत्त — bones-marrows hairs beard pore hairs nails (248)

अणंतपएसियाइ—consisting of infinite spaces, अणंत—infinite, पएस space (20)

अणंतभाग—Infinite portions (32)

अणगार, अणगारि—one without home monk, mendicant (56)

अणभिगमेण—not thoroughly knowing (300)

अणवयग्ग, अणवग्गय, अणवदग्ग—limitless (57)

अणाइय, अणाइय—without beginning (57)

अणाएज्जवयणो—with unpleasantness in speech, अणाइज्ज —unpleasant unfit for acceptance (258)

अणागयकाल—future period (11)

अणागयद्धा—time not yet come future (291)

अणागारोवउत्त—devoid of cognition with cursory cognition, उवयोग—cognition (188)

अणागारोवओग—superficial cognition (291)

अणाघाइज्जमाणाइ अणाघा—not smelt, आघा—smell (36)

अणाणुपुव्वि—without order haphazard (210)

अणाभोगणिव्वत्तिए—unconscious without effort spontaneous (19)

अणायाए अणाया, अणाय—(by) non soul (152)

अणारंभा—harmful to none (47)

अणावकखणवत्तीए—careless of the life of others, अवकख—care, वत्ति—individual (272)

अणासाइज्जमाणाइ अणासाइय—untasted, आसाइय—tasted (36)

अणिज्जूढाण—never had mention of them, णिज्जूढ—quoted (300)

अणिट्ठा—harmful (176)

अणिदाए, अणिएय—*indeterminate* (86)

अणिंदिए—without organs of senses (241)

अणु—fine (8)

अणुत्तरविमाणा—highest celestial abodes (beyond which there are no more abodes) (168)

अणुत्तरानिरया—seventh hell (beyond which there is no more) (165)

अणुदिण्ण—not yet come up/mature, immature (133)

अणुपरियट्टइ, अणुपरियट्ट, अणुपरियट्टति—moving again and again (57)

अणुभाग—impact, juice or effect of *karma* (146)

अणुभागकम्म—extensiveness intensiveness of *karma*, *karma* density (155)

अणुवधारियाणा—never been in possession of them, उवधारिय—accept, possess, own (300)

अणोवाहणय—without shoes, उवाहण—shoes (300)

अण्णाणी—without knowledge, ignorant (184)

अण्हाणय—without bath, ण्हाण—*bathe* (*300*)

अत्तकडा—done by self (209)

अत्थमत—setting, अत्थ—Mount Meru where the sun sets (197)

अत्थाहमतारमपोरिसियसि—अत्थाह—unfathomable, अतार—difficult to cross, अपोरिसियसि—of the height of man (225)

अत्थि—exist (318)

अत्थित्त—state of being (121)

अथिर—restless (307)

अदिट्ठाण—for not seeing; दिट्ठ—seen (300)

अदिण्णादाण—usurpation, taking something which is not duly bestowed (215)

अन्नउत्थिया—heretics, non-faithful ; उत्थिय—faith, view (308)

अन्नमन्न—with one another (226)

अन्नाणयाए—for lack of knowledge, due to ignorance ; जाणण—to know, knowledge (300)

अपच्चक्खाणकिरिया—activities arising out of non-abstinence ; पच्चक्खाण—resolve to abstain. (80)

अपडिबद्ध—without obstruction or concern. (292)

अपरिसेसिय, अपरिसेस—whole lot, without leaving any, in entirety. (36)

अपुट्ठ—untouched. (199)

अप्पकम्मतरागा—with fewer *karma* bondage. (72)

अप्पडिहयपच्चक्खायपावकम्म—sinful acts which are neither uprooted nor given up , अप्पडिहय—not uprooted/divided. (60)

अप्पणा—by the soul ; अप्प—soul, living being, consciousness (132)

अप्पपएसगाओ—with few space-units , पएस—smallest (indivisible) space-unit. (57)

अप्पमत्त—careful (48)

अप्पमत्तसजया—careful restrained. (95)

अप्पसत्था—unwholesome. (282)

अप्पिच्छा—small desire. (292)

अप्पिया—unpleasant. (176)

अफासाइज्जमाणाइं, अफासिअ—untouched , फासिय—touched (36)

अफुस, अफुस—not touched. (316)

अबोहियाए—for lack of consciousness , बोहि—consciousness. awareness. (300)

अब्भहिया, अब्भहिय—in addition (193)

अब्भोवगमियाए, अब्भोवगमिय—experience/court willingly (155)

अभगय—without form (192)

अभवसिद्धिया—not to be liberated in this birth , (219)

अभासा—non-language (312)

अभिक्खण, अभिक्खण, अभिक्ख—again and again (70)

अभिगमेण—for thorough knowledge, अभिगम—thorough knowledge (300)

अभिनिविट्ठाइ, अभिणिविट्ठ—deeply concentrating (258)

अभिसमन्नागयाइ, अभिसमन्नागय—duly known/determined (258)

अमणामा—ugly (176)

अमणुन्ना—unpalatable, not pleasing (176)

अमुच्छा—non attachment (292)

अम्मापिइए—of the parents (253)

अरहा, अरिह—conqueror (of inner foes) (160)

अलमत्थु—state of perfection, fullness (163)

अलीण—living near the Master (216)

अलोयंत—non space limit, end of non space (202)

अवक्कमेज्जा, अवक्कमण—movement down, retreat (150)

अवकखइ, अवक्ख—observe, care for (306)

अविउक्कतिय—without genesis/birth (240)

अविग्गहगइ—straight movement (237)

अविन्नायाण—have thorough knowledge, विन्नाण—thorough knowledge (300)

अविरइ—non abstinence (48)

अविराहियसंयम—restrained pure, अविराहिय—one who has never violated rules of conduct (108)

अविराहियसंयमासंजम—restrained unrestrained pure, संजमासंजम—restrained in part (not full) (108)

अविसुद्धलेस्सतरागा—with impure tinge(s) (76)

अविसुद्धवन्नतरागा—with impure colour(s) (74)

अवीरिय—non energy (148)

अवोच्छिन्नाणं—never determined them; वोच्छिन्न, वुच्छिन्न—remove/wipe (ignorance about) (300)

अव्वावन्ने, अव्वावन्न—never-ending ever lasting (253)

अव्वोगडाणं—never had been told of them; अव्वोगड—lack of full information/clarification (300)

असखिज्जभाग—countless portions (32)

असजय-भविय-दव्व-देव—unrestrained-would-be celestial beings. (108)

असजया—non-restrained. (48)

असवुडे, असवुड—non-restrained. (56)

अससारसमावण्णगा—liberated. (276)

असण्णिआउ, असण्णिआउ—life-span of beings without mind. (109)

असण्णी, असण्णि—one without mind/consciousness, non-Jaina, a heretic. (108)

असण्णीभुया—without mind/consciousness. (78)

असम—abode of a hermit. (61)

असवणयाए—for not hearing ; सवण—hear. (300)

असायावेयणिज्ज—(*karma*) causing a feeling of pain. (57)

असिद्धि—abode of the non-liberated. (217)

असुन्नकाल—time of total non-replacement. (100)

असुयाण, अस्सुयाण—for not hearing; सुअ—hear. (300)

असुहा—unwelcome. (176)

असेलेसिपडिवण्णगा—without rock-like steadfastness. (276)

अस्सघयणी—without bone structure. (176)

अह—low, degraded. (21)

अहाकम्म—as per *karma* acquired. (155)

अहानिगरण—as per time, place, status and causes determining outcome. (155)

अहिगरणियाए, अहिगरणि(णी)या—instrumental activity ; अहिगरण—instrument. (265)

अहियासिज्जति, अहियास—to bear/court pain with perfect calm (300)

आइल्लाओ (आदिमाओ), आइल्ल, आइल्लिय—first. (95)

आउयवज्जाओ—barring *karma* determining life-span; आउ, आउअ—life-span ; वज्ज—save, except. (57)

[illegible]

[illegible]—[illegible] of villages. [illegible]

[illegible]—a follower of the [illegible] first propounded by Gosala. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]—[illegible] to assent. [illegible]

[illegible]—one who [illegible] others, [illegible]. [illegible]

[illegible]—knowledge derived from sense perception, same as [illegible]. [illegible]

[illegible]—[illegible]; [illegible]—made, done. [illegible]

[illegible]—pulling till the ear; [illegible]—length, [illegible] [illegible]

[illegible]—[illegible] end of the rays. [illegible]

[illegible], [illegible]—light, ray. (195)

आयाए, आया, अत्त—(by) the soul. (152)

[illegible]—harmful to self; [illegible]—harm, injury. (47)

[illegible]—sinful activities arising out of endeavour, आरम्भ—beginning. (80)

[illegible]—by being instant killer; [illegible]—instant; हण—kill. (272)

आहच्च—seldom. (70)

आहाकम्म—prohibited objects. (303)

आहारट्ठी—desirous of intake; आहार—intake, अट्ठी—desirous. (5)

[illegible], [illegible], [illegible]—assimilative (244)

आहारिया, आहारिज्जमाणा, आहारिज्जस्समाणा, आहार—intake (6)

आहिंसु, आह—say (317)

आहोहिय—possessor of *avadhi* knowledge. *Avadhi* knowledge is direct knowledge of corporeal things without the means of sense organs and mind. (160)

इच्छिय—agreeable. (21)
इट्ठा, इट्ठ—superior (21)
इरियावहिय, इरियावहिय—pertaining to the body, physical. (325)
इहभविए—this-worldly ; भव world, life. (54)
इहभवियाउय—span of life in the present existence ; आउय—span of life. (295)

उक्कोस, उक्कोसेण—maximum. (3)
उग्गुकोसिय—maximum span befitting with each one. (169)
उच्चारे, उच्चार—stool, excreta. (247)
उच्चावया—favourable or unfavourable. (300)
उज्जोएए, उज्जोअ—brighten (198)
उज्झमाणे, दड्ढ—burn. (1)
उट्ठाण—endeavour. (131)
उड्ढत्ताए, उड्ढ—height, stature. (21)
उरारवेउव्विया—turned into fluid (body) (178)
उत्ताणए, उत्ताणअ(ग), उत्ताण—with face up. (258)
उद्दवाति, उद्दवणयाए, उद्दवा—set, prepare. (264)
उदयत—limit/end of water ; उदय, उदग—water. (205)
उदयते, उदि—rise, rising. (197)
उदयाणतरपच्छाकड—lately acquired, acquired after the previous ones have been brought up. (133)
उदिण्ण—mature, come up. (133)
उदीरणाभविय—not yet mature/come up, but about to mature/come up. (133)
उदीरिज्जमाणे, उदीरिए, उदिण्णाइं, उदीर—spiritual effort to bring up *karma* to the stage of fructification. (1)

उप्पणरत्खस्स—उप्पण—bring up, पक्ख—side, category. (2)
उभयकडा—done by self and others. (209)
उभयमवियं—both this worldly and other worldly. (54)
उभयारभा—harmful to both self and others. (47)
उवक्कामियाए, उवक्कामिय—borne without consciousness or knowledge. (155)
उवचिया, उवचय—assimilate, assimilation. (7)
उवट्ठाणएणमा, उव्वट्टण—movement up. (147)
उवट्ठिए, उवट्ठिय—established, rooted, fixed (299)
उवयारियाणं, उवयारिया—accept, own. (300)
उववज्जमाण, उववाए, उववाय—attaining positions, being born. (108)
उववट्टमाणो, उववट्ट—die, fall, go out. (233)
उववण्ण—born. (72)
उववाएण, उववाइय—to be born, fresh arrivals (326)
उवसन्तेण, उवसन्त—pacified, traquilised. (151)
उवसंपज्जित्ता, उवसंपज्ज—accept, acquire. (300)
उवसामेइ, उवसाम, उवसामण—tranquilise (135)
उवहिते, उवहिय—dedicated to, given in. (299)
उव्वट्टेंतु, उव्वट्टंति, उव्वट्टंतिस्सति—उव्वट्टण—deepen the short effect *karma*-atoms; increase/decrease or move-up/down the effect/of *karma*-atoms. (10)
उवासंतराइ, उवासंतरे—hulls (284)
उवासंतराओ—distance in terms of open space, space-gaps, vacuum. (197)

ऊसविय, ऊसविअ—pile up, collect. (266)
ऊससंति, ऊसस—inhale. (4)
ऊस्सयणयाए—pile up, collect. (267)

एगंतपंडिए—highly prudent/wise (260)
एगंतबाले—utterly foolish. (259)

एगट्ठ—same import , अट्ठा—import, meaning, significance. (2)
एगत्त—singular. (68)
एगयओ—on one side (310)
एसणिज्ज—search duly ; एसणा—search, found, acceptable after search. (305)

ओगाढा, ओगाढ—sheltered, deeply involved. (226)
ओगाहण—constitution, physical dimensions (169)
ओभासेइ, ओभास—brighten, remove darkness from. (198)
ओरालिय—gross (244)
ओहिया, ओहिय—worldly beings (53)
ओहिया—a quantitative measure varying between one *palyopama* and 33 *sāgaropamas* . (46)
ओहियाण, ओहिय—infernal beings in general (97)

कक्खपओसे—कक्ख—attachment , पओस—cover, shroud. (Intro. Couplet)
कखामोहणिज्ज, कखिअ—deluding faith , कखा—attachment/desire for another faith , मोहणिज्ज—causing delusion , a type of *karma* that causes delusion. (109)
कदप्पिय—a type of monk characterised by jovial disposition and taking interest in love affairs, Kamadeva, god of love. (108)
कट्टु—on doing. (324)
कडा—done ; कज्ज—do. (208)
कप्प—sanction. (144)
कप्पोववत्तिया, कप्पोववत्तिआ—birth in the celestial regions ; कप्प—celestial region. (261)
कव्वड—undeveloped town. (61)
कम्मए, कम्म—*kārman* body. (174)
करणओ, करण—acting, doing (315)

एगट्ठ—same import ; अट्ठा—import, meaning, significance. (2)
एगत्त—singular. (68)
एगयओ—on one side (310)
एसणिज्ज—search duly ; एसणा—search, found, acceptable after search. (305)

ओगाढा, ओगाढ—sheltered, deeply involved. (226)
ओगाहण—constitution, physical dimensions. (169)
ओभासेइ, ओभास—brighten, remove darkness from. (198)
ओरालिय—gross (244)
ओहिया, ओहिय—worldly beings. (53)
ओहिया—a quantitative measure varying between one *palyopama* and 33 *sāgaropamas*. (46)
ओहियाण, ओहिय—infernal beings in general. (97)

कलपओसे—कल—attachment ; पओस—cover, shroud. (Intro. Couplet)
कखामोहणिज्ज, कखिअ—deluding faith , कखा—attachment/desire for another faith ; मोहणिज्ज—causing delusion , a type of *karma* that causes delusion. (109)
कदप्पिय—a type of monk characterised by jovial disposition and taking interest in love affairs, Kamadeva, god of love. (108)
कट्टु—on doing. (324)
कडा—done ; कज्ज—do. (208)
कप्प—sanction. (144)
कप्पोववत्तिया, कप्पोववत्तिया—birth in the celestial regions ; कप्प—celestial region. (261)
कब्बड—undeveloped town. (61)
कम्मए, कम्म—*kārmaṇ* body. (174)
करणओ, करण—acting, doing. (315)

घडत्ताए, घड—compound, mix (226)
घणवाय—viscous wind (284)
घणियबधण—deeply bound (57)
घणोदही, घणउदहि—viscous water (284)
घाणिंदिय—organ of smell (41)

चउत्थभत्त—a full-fast day, losing in all four meals (19)
चक्खिदिय—organ of sight (41)
चयमाणे, चय—death, die (240)
चरग परिव्वायग—*wandering monk, friar* (108)
चरित्ते, चरित्त—conduct (55)
चलण, चलमाणे, चलिए—movement (of *karma*) (Intro Couplet)
चलिय—moving out , अचलिय—dormant (13)
चाउज्जाम—(religion based on) four vows, viz, non injury, *non lie, non stealing and non-possession (300)*
चाउरत—four states of existence, viz, infernals non humans, humans and celestials (57)
चिट्ठेज्ज, चिट्ठ—stand (258)
चिया, चय—assimilate, assimilation (7)

छउम, छउमे—liable to lapse on account of terminable (*ghātī*) *karma* (1)
छउमत्थ—monk (159)
छट्ठभत्त—two full-fast days, missing in all six meals (42)
छायत—limit of the shadow , छाया—shadow (205)
छिज्जमाणे, छिण्णे, छिद—cut (1)
छिद्दत—limit of the hole , छिड्ड—hole (205)
छिदेज्जा, छिदइ, छिद—separate, pierce (272)

जस्सट्ठाए—the purpose for which (300)
जहण्णेण, जहण्ण—minimum (3)

णिसरिज्जमाणे (ण), णिसिट्ठे—throw. (271)
णिसिरणयाए, णिसिरणाया—hurl/throw (a lighted stick). (267)
णि(न) सीएज्ज, णिसीअण—sit. (258)
णि(नि)हत्तिसु, णिहत्तेंति, णिहत्तिस्सति, णिहत्तण—pile up/thicken *karma*-atoms. (10)
णीसक—without doubt. (119)
णीससति, णीसस—exhale (4)
णे(ने)रइअ—hell-born, infernal, infernal being. (Intro-Couplet)
णेवच्छिरा—without arteries. (176)
णेवट्ठी—without bones. (176)
णेवण्हारूणि—without sinews. (176)

तक्का, तक्क—argument. (141)
तणुयस्स, तणु—with little possession, poor. (301)
तणुवाए, तणुवाय—light wind (284)
तत्तिव्वज्झवसाणे, उज्झवसाण—(deep) consideration, thinking. (255)
तदज्झवसिए—अज्झवसाय—perseverance. (255)
तदट्ठोवउत्ते—अट्ठोवउत्त—care. (255)
तदप्पियकरणे—अप्पियकरण—dedication (of mind and organs of senses). (255)
तप्पढमयाए, पढम—first. (245)
तब्भावणभाविए,—भावणभाविए—with inclinations rooted. (255)
तवेइ, तव—heat, make hot. (198)
तिरिक्खजोणिया, तिरिक्खजोणि—non-human beings, animals. (50)
तिव्वधम्माणुराग—deep attachment for religion. (257)
तिव्वाणुभाव—deep effect. (57)
तिहा—in three ways (310)
तीयकाल, तीयद्धा—past period. (11)
तुयट्टेज्ज, तुयट्ट—turning sides, lying (258)
तेयए, तेयाइ, तेउ—caloric (body). (174)

पएसकम्म—*karma* integrated with soul spaces (155)
पएसाहिय—one physical unit more (172)
पंचमहव्वइय—with five great vows (viz, non injury, non-lie, non stealing, non-possession, non-sex). (300)
पडियवीरिय—the prudent s energy (148)
पक्खेवाहार—morsel eating, पक्खेव, पक्खेवग,—throw or pour something to fill (36)
पगइ, पगइ—nature (Intro Couplet)
पगडी, पगडि—division(s) (146)
पच्चक्खाण—formal abstinence (296)
पच्चायाए(इ)—to be born, originate (258)
पच्छोववन्नगा—born later (72)
पज्जत्तीहि, पज्जत्तए, पज्जत्ति—vitality/power in living beings by dint of which they take, transform absorb and assimilate matter (255)
पट्टण—a port (61)
पट्ठवियाइ, पट्ठविअ—duly established (258)
पडिबंध—delay (300)
पडिलोया, पडिलोम—opposite, reverse (190)
पडुप्पण्णकाल—present period (11)
पढमिल्लेण, पढमिल्ल—first, initial (236)
पण्णा—intelligence (141)
पत्तइए, पत्तियाहो, पत्तियामि, पत्तिअ—have faith in (300)
पभासेइ, पभास—brighten, (here) burn (198)
पमत्त—careless (48)
पमत्तसजया—careless restrained (95)
पमाण—logic, correct knowledge (144)
पयाण, पय—term(s) (300)
पयोगसा, पओगसा—induced by others, by the effort of the living being (122)
परउत्थियवत्तव्व—thesis of the followers of other faith, उत्थिय —faith, view, वत्तव्य—thesis (325)

पहिज्जमाणे, पहीणे, पहीण—separate (1)
पहीणे, पहीण—fall, slip (240)
पाउणइ, पाउण—accept. (300)
पाउसियाए, पाउसिआ—hatred-born (activity) (265)
पाण-भूय-जीव-सत्ता—पाण—two- to four-organ beings ; भूय—flora- bodies , जीव—five-organ beings , सत्ता—static beings. (316)
पाणमंति, पाणम—exhale. (4)
पाणाइवाए, पाणातिपात—slaughter of life (206)
पारितावणिया (ए)—pain-causing (activity) (265)
परियावणियाए—same as पारितावणियाए। (271)
पावयण, पावयणि—preceptor (144)
पासवण—urine. (247)
पासावच्चिज्ज—progeny of Parsva. (296)
पासिल्ल (ए)—(on) sides. (258)
पिइयगा—father's limbs/body-parts. (252)
पिउसुक्क—father's semen , सुक्कं—semen (245)
पित्त—bile (247)
पुट्ठ, पुट्ठ—touched (199)
पुढवी, पुढवीओ—worlds, hells (Intro. Couplet)
पुढवीकाइय—earth bodies. (27)
पुण्णप्पमाण—full of water (227)
पुत्तजीवपडिबद्धा—linked with the son's vital organ (250)
पुत्तजीवफुडा—touching the son's vital organ (250)
पुत्तजीवरसहरणी—tissue deriving juice for the son (250)
पुरक्खड—future time period. (12)
पुरिसक्कारपरिक्कम—self-exertion. (131)
पुरिसवेर—hatred of the man. (270)
पुव्वामामणयाए—previous preparation, former pull , आयामणया —length. (270)
पुव्वाहारिया—one who had intake in the past (6)
पुव्वोववन्नगा—born earlier. (72)

पुहुत्त, पुहत्त, पोहत्त—plural (68)
पोग्गलत्थिकाय, पोग्गल—matter , अत्थिकाय—extended substance (287)
पोग्गला, पोग्गर, पोग्गल—matter (5)
पोयत्त—end/limit of the vessel , पोत, पोय—vessel, ship (205)

फासिदिय—organ of touch (21)
फासु——without living objects (305)
फुसमाणकालसमय—the time period of touch (200)

बत्थि—leather bag (225)
बहुप्पएसगाओ—with many space units (57)
बायरा, बायर—coarse (8)
बाल, बाले—fool, (Intro -Couplet)
बालपंडियवीरिय—mixed energy (148)
बालवीरिय—fool s energy (148)
बालिय—foolishness (299)
बाहिं छण्ह मासाण—beyond six months , बाहिं बाहि—beyond outside (271)
बुज्झइ, बुज्झ—enlightened (56)
बुज्झिज्ज—has been enlightened (159)
बोहिए, बोहि—right faith, knowledge (300)

मइव——a health resort (61)
मंदाणुभाव—slow effect (57)
मग्ग—path (144)
मण—mind (141)
मणजोय—activities of the mind (291)
मत्थुलुंग—brain (251)
मय—viewpoint (144)
महज्जुइए, महज्जुइय—great halo (240)
महड्ढिए, महड्ढि—great prosperity (240)

महब्बल, महब्बले—great strength. (240)

महाकम्मतरागा—with heavy *karma* bondages. (72)

महाणुभावे (भाव)—great heart. (240)

महायसे (यस)—great fame. (240)

महेसक्खे, महासक्ख—great ability. (240)

माइ, माई—deceit. (88)

माइ अंगा—*mother's body-parts.* (*251*)

माउ ओय—mother's blood , ओय blood, means. (245)

माउजीवपडिबद्धा—linked with the mother's vital organ. (250)

माउजीवफुडा—touching the mother's vital organ. (250)

माउजीवरसहरणी—tissue deriving juice from the mother. (*250*)

माणोवउत्त—in possession of pride. (170)

माया, माआरा, माइ—mother. (246)

मायावत्तिया, मायावत्तिअ, मायावत्तिय—activities arising out of deceit. (80)

मायोवउत्त—in possession of deceit. (170)

मारणयाए, मारणया, मारणा—kill. (269)

माहण—kill-not, monk. (257)

मिच्छदिट्ठी—wrong outlook. (80)

मिच्छादसणवत्तिया—activities arising out of perverted faith (80)

मिज्जमाणे, मड—die. (1)

मिउजय—attractive. (21)

मियवित्ती सकप्पपणिहाणवहाय—one who earns living by hunting resolves firmly to kill a life. (264)

मियवेर—hatred of the animal. (270)

मिस्सकाल—time of replacement of all save one. (100)

मुमइ, मुइत्ता, मुय—release, let out. (225)

मुसावाए—false word/utterance. (215)

मुहुत्तपुहुत्तस्स—two to nine *muhūrtas* ; पुहत्त, पोहत्त—difference, spread. (24)

विउस्सग्ग—detachment to body. (296)

विगइओ, विगइ—*mixed, transformed, fermented*. (246)

विगयपक्खस्स—finishing/exhausting portion. (2)

विग्गहगइ—*angular/irregular* movement ; विग्गह—*not straight*, curved. (237)

विणिहाय, विणिहाय, विणिघाय—death. (258)

वितिगिछिय, वितिकिच्छिअ—one who wavers, one who has no *faith in outcome*. (118)

विद्धसणयाए, विद्धसणया—destroy, hit (269)

विन्नायाण, विन्नाण—thorough knowledge. (300)

विरहिया, विरहिअ—vacancy. (326) ; abstinent. (51)

विरहीयसजम—restrained-impure, one who cares not to heal up lapses. (108)

विरहीयसजमासजम—*restrained-unrestrained impure*. (108)

विवेग—conscience. (296)

विसमाउया—dissimilar span of life. (82)

विसमोववन्नगा—non-simultaneous genesis. (82)

विसुद्धलेस्सतरागा—with pure tinge(s). (76)

विसुद्धवन्नतरागा—with pure colour(s) (74)

विसेसाहिया, विसेस—difference, speciality (37)

वीइवय, वीईवय, वीईवयइ—overcome, cross. (59)

वीइवयति—go beyond, tread. (282)

वीयरायसजया—restrained without attachment. (95)

वीरिय—energy ; सवीरिय—with energy ; अवीरिय—without energy. (148)

वीरियवज्झाइ (कम्माइ)—energy obstructing (*karma*) ; वज्झा —killing. (274)

वीरियलद्धि—power of vitality. (255)

वीससा—*(by) nature, spontaneous*. (122)

वेदिज्जमाणे, वेइए—वेइअ—feel, enjoy, suffer. (1)

वेउव्विए,वेउव्विय—fluid (body) (174)

वेउव्वियलद्धि—power to transform the body. (255)

वेउव्वियसमुग्घात—power to create. (255)
वेमायाए, वेमाया—indeterminate. (28)
वोगडाण, वोगड—clarify, propound. (300)
वोच्छिन्नाण, वुच्छिन्न—remove, wipe out, having removed. (300)
वोलट्टमाणे, वोलट्ट—overflowing. (227)
वोसट्टमाणे, वोसट्ट—growing. (227)

संकामिसु, संकामेंति, संकामिस्सति—संकमण—alter the span of existence of *karma* atoms. (10)
संकिया, संकिय—one who has doubt. (118)
संगहिया, संगहित—embrace, collect. (224)
संघयण—physical frame. (169)
संजम, संजमे—restraint. (55)
संजय, संजया—restrained, monk (48)
संजयासंजय—restrained-unrestrained. (92)
संठाणसंठिए—संठाण (bone) structure, shape, संठिअ—properly set (Intro)
संधिज्जमाणे, संधित्ते, संधित्त—aim. (271)
संपराइय—pertaining to passions; संपराय—passions like anger, greed, pride, attachment. (325)
संवेगजाय—sudden born, born with a force. (257)
संसारसंचिट्ठणकाल—duration/stay in the life-cycle (99)
संसारसमावन्नगा—worldly, mundane, समावण्ण—tied. (276)
सइंदिए, इंदिय—with organs of senses; अणिंदिए—without organs of senses. (241)
सण्णा—notion (141)
सण्णिवेस—a halting place (61)
सण्णीभूया—with consciousness/mind (78)
सत्तकम्मपगडीओ—*karma* of seven kinds, (exception being *karma* determining life-span) (57)
सत्तीए, सत्ति—a weapon (272)
सद्दह, सद्दहिए—respect. (300)

सद्धिं, सद्धि—with (255)
सपडिक्कमण—पडिक्कमण—a religious practice. (300)
समकम्मा—with similar *karma* bondage. (71)
समकिरिया—same activities. (87)
समदिट्ठी—right outlook. (80)
समभरघडत्त—similar to a pitcher full of water. (227)
समभिघसेज्ज, समभिघस—kill (272)
समयाहिया—one time-unit in excess; अहिय—more, in excess. (169)
समलेस्सा—with similar tinges (75)
समवन्ना—with similar colour (73)
समसरीरा—with similar body (69)
समस्सास-नीसासा—similar inhaling and exhaling. (69)
सम्मं, सम्म—correct, right. (258)
सम्मदसण—right faith (183)
सम्मदिट्ठी—right outlook (182)
सम्ममिच्छादिट्ठी—mixed outlook. (182)
समाउत्त—attached, along with. (228)
समाउया—same life-span; आउ, आउय—span of life. (81)
समाण, समाणे—dine, eat (246)
समावण्णगा, समावण्ण—attain, obtain, one who attains (48)
समाहारा—similar intake. (69)
सम्मामिच्छदसण—mixed faith. (183)
सम्मामिच्छादिट्ठी—mixed outlook. (80)
समिय, समिअ—restricted, measured. (228)
समोववन्नगा—same genesis, उववण्ण—genesis, birth. (81)
समोहणइ, समोहणित्ता, समोहण—technically called *samudghāta*, this is a process of taking out soul spaces, picking up *karma* matter that are stuck therein and throwing them out. (255)
सयकड—self-created, done by self. (64)
सयछिद्द—one hundred big holes. (277)

सयपाणिणा—with own hand , सय—self, own. (272)
सयामव—one hundred small holes. (227)
सरागसजया—restrained with attachment. (95)
सरित्तयाव्वयासमडमत्तोवगरण—त्तया-skin ; वय—age ; मड—collection ; उवगरण—instruments (273)
सरिसया, सरिस—similar. (273)
सलिगी—called a *ninhava*, such a monk wears external mark without being fixed in faith. (108)
सलेस्सा—with tinge(s). (53)
सवणयाए, सवण—hear. (300)
सव्वत्थोवा—few, smallest. (37)
सव्वदव्वा—all objects. (291)
सव्वदुक्ख—all misery (56)
सव्वद्धा—all time. (221)
सव्वपएसा—all regions. (291)
सव्वपज्जवा—all categories (291)
ससमयवत्तव्वयाए—enunciation of one's own view , समय—view, faith (325)
सागरत—limit/end of the sea , सागर—sea. (204)
सागरोवम—a measure of infinite time-period, equal to many times a *palyopama*. (16)
सागारोवउत्ता—with full cognition (188)
सागारोवओग—detailed cognition. (291)
सामन्नपरियाग—category of *śramana* monk ; परियाग, परियाय, पज्जाय—category. (300)
सायरा, सायर—sea (284)
सासया भावा—eternal/permanent order , सासय—eternal. (216)
साहणति, साहण—stick (309)
सिघाण—nose dirt. (247)
सिज्झइ, सिज्झ—perfected, be perfect. (56)
सिज्झिसु—has been perfected (159)
सिढिलबंधण—loosely bound. (57)

सिणेहपडिबद्धा—affixed by glue or some sticky substance. (226)
सिद्धवज्जा—excepting the liberated souls ; वज्ज—save, except. (279)
सुन्नकाल—time of total replacement. (100)
सुयाणं, सुअ—hear. (300)
सुरुव—beauty. (21)
सुवण्ण—beautiful complexion. (21)
सुह—happiness. (21)
सुहुम, सिणेहकाय—minute water-bodies. (228)
सेट्ठियस्स, सेट्ठि—merchant. (301)
सेलेसिपडिवण्णगा—with rock-like steadfastness ; सेलेस—Mount Meru ; सेलेसि—steadfast like Mount Meru ; पडिवण्ण—attained. (276)
सोइंदिय—organ of hearing. (21)

हस्सकालठिइ—short span. (57)
हिरिवत्तिय—हिरिअ—shame ; वत्ति—one who is subject to. (240)
हुंडसंठिया—ugly and uncouth body structure , हुड—incomplete and uncouth. (178)
हेट्ठिल्ला, हेट्ठिल्ल, हेट्ठिम—the following, as written below, those underneath. (291)

Book II

[P represents Page and is used with numbers 18, 34, 36 and 51 where the topic extends over many pages.]

अचक्खुदंसणपज्जवाणं—infinite categories of non-visual realisation. (64)

अचवल—without (mental) unrest. (36, P. 195)

अजीवदेसा—space units of the non-soul. (66)

अजीवप्पएसा—*space-subunits of the non-soul. (66)*

अज्झत्थिए—spiritual. (18, P. 154)

अट्ठिचम्मावणद्धे—skeleton with a skin cover. (18, P 172)

अट्ठि-मिंजपेमाणुरागरत्ता—even their bones and marrows had attachment to religion (34, P 188)

अणंतपएसियाइं—(objects) with infinite spaces (4)

अणंतभागूणे—less its infinite portions. (67)

अणण्हयफले—outcome (of restraint) is checking *karma* influx. (35)

अणतिक्कमणिज्जा—one who does not transgress (34, P. 188)

अणलंकियविभूसिय—looking decorated/graceful even without ornaments. (18, P. 159)

अणवकंखमाणे—not hankering after. (18, P. 175)

अणवदग्गं—*without beginning and without end. (18, P. 163)*

अणिक्खित्तेणं—incessantly, non-stop. (36, P. 195)

अणियाणे—one who has no accumulation of earthly objects. (18, P. 168)

अण्णाणं—ignorance. (64)

अंतरावहे—inner lane. (18, P. 156)

अतुरिय—without (physical) haste. (36, P. 195)

अदूरागते—come near. (18, P. 156)

अद्धानपडिवन्ने—walking on the road, on foot. (18, P. 156)

अद्धासमये—time. (66)

अनिहारिमे—(dying) in a lonely place like a forest, far away from human habitation (18, P. 164)

अन्तोसल्लमरण—death due to ineradicable inner thorn. (18, P. 164)

अन्नयरठिइयाइ—(objects) in any situation (4)

अपरिभुया—unsurpassed. (34, P. 188)

अप्पनिच्चियाओ—out of their own self/person. (24)

अप्पभु—incapable. (36, P. 198)

अप्पुस्सुए—without desires/curiosity. (18, P. 168)

अबहिल्लेस्से—one who does not allow his mind to move out of restraint (18, P. 168)

अब्भणुण्णाये—on being permitted (18, P. 169)

अब्भतरे—inside (52)

अब्भुट्ठेमि—I embrace. (18, P. 165)

अभिगयजीवा-अजीवा—with full knowledge of soul and non-soul. (34, P, 188)

अभिगयट्ठा—one who has particularly acquired the meaning (of the *Sutras*) (34, P. 188)

अभिजुंजिय—by keeping under one's influence/control (24)

अलोयागासे—sky of the non-sphere. (65)

अवगयदवारा—without doors on the door frame (34, P. 188)

अवगाहणागुणे—by trait all-enveloping (55)

अवाउडेण—unclad, without cloth. (18, P. 170)

अविउसरणयाए—holding carefully. (34, P. 192)

असखेज्जपएसोगाढाइ—(objects) from innumerable regions. (4)

असंभते—devoid of eagerness and curiosity. (36, P 195)

असइ ..अणतक्खुत्तो—many times . infinite number of times (22)

असहेज्जदेवा etc.—one who does not covet the assistance of gods, etc. (34, P. 188)

अहाकप्प—as per practice/prescription (18 P 169)
अहातच्च—as per tenets (18 P 169)
अहापडिग्गहिएहिं—as courted as per the terms of renunciation (34 P 188)
अहापडुर-पभाए—at the bright dawn (18 P 173)
अहामग्ग—as per the path (18 P 169)
अहासम्म—with equanimity (18 P 169)
अहासुत्त—as per the *Sutra* (18 P 169)

आउज्जिया—one capable of practising it (36 P 198)
आभिणिबोहियणाण—knowledge derived from sense perception (64)
(णो) *आयभावबत्तव्वयाए*—*(not because)* it is my personal feeling (not) out of any sense of pride (36)
आयभावेण—by dint of self expression (63)
आयाणभडमत्तनिक्खवणासमिए—precaution/vigilance about placing of articles particularly on living objects (18 P 168)
आयाम विक्खम—length and breadth (18 P 160)
आयावणभुमिए—place of penance (18 P 170)
आयोग पयोगसपउत्ता—experts in increasing the size of their wealth or in the art of money making (34 P 188)

इरियासमिए—precaution/vigilance in movement (18 P 168)

उच्चार-पासवणसमिए—precaution/vigilance about removing excreta urine saliva phlegm and nose-dirt
उच्चार-पासवणभूमि—place for depositing stool and urine (18 P 168)
उटट्ठियम्मि-सूर—at sunrise (18 P 173)
उड्डउच्चत्तण—height at summit (51 P 207)
उग्गगब्भा—pregnancy of water bodies (25)
उद्दायित्ति, उद्दायित्ता—on death after dying die (9)

उद्दिट्ठ in चाउद्दसट्ठमुद्दिट्ठ—new-moon and full-moon days. (34, P. 188)

उवसंपज्जित्ताण—embrace, adopt, accept. (18, P. 169)

उप्पिविसाले —vast at the top. (51, P. 206)

उवओगलक्खणे—by trait all-utilising. (64)

उवदंसेति—show, demonstrate. (63)

उवलद्धपुण्णपावा—one who has known the, true nature of virtue and vice. (34, P, 188)

उववन्नपुव्वा—born before. (22)

उवासंतरे—hulls (74)

उस्सास-णिसास—inhale and exhale. (3)

उसिण-जोणिया—water-bodies of hot regions. (47)

एगगहणगहिया—all told in one expression (62)

एगसाडिएण उत्तरासंगकरणेण—turning their untailored cloth in the form of shoulder cover. (34, P. 192)

एसण-मणेसण—fault/lapse incurred despite careful seeking/begging of food (36, P 197)

एसणासमिए—precaution/vigilance about begging/accepting food and other offers. (18, P. 168)

ओगाहित्ता—having gone. (51, P. 206)

ओहारिणी—vehicle. (48)

ओहिदंसणपज्जवाण—infinite categories of *avadhi* realisation. (64)

ओहिनाण—direct knowledge of corporeal things (64)

कट्ठसगडिया—cart loaded with wood. (18, P. 172)

कडाइ—capable, experienced (18, P. 173)

कणएण—*with burning match stick* (33)

कप्प—celestial abodes. (50)

कमलागरसंडबोहए—one who helps the blossom of lotus forest. (18, P. 173)

कम्मकडाए—excited (32)
कम्मियाए—due to remaining *karma* (36)
करयल-परिग्गहिय—with folded palms (18, P 175)
कलुस—pain, dejection (18, P 153)
कसिणा—whole (62)
कायभवत्थ—to be born and reborn in the same womb (28)
किडिकिडियाभूए—rattling (sound of the bones) (18, P 172)
केवच्चिरेण—after some time (18, P 156)
केवलणाण—supreme, absolute knowledge (64)
केवलदसणपज्जवाण—infinite categories of *kevala* realisation (64)

खतिखमे—forgiving. (18, P 168)

गहणगुणे—by trait all acquisitive (57)
गहियट्ठा—one who has accepted the meaning (of the *Sutras* (34, P 188)
गिद्धपट्ठे—death by being devoured by vulture (18, P 163)
गुजद्धराज-सरिसे—like the red half of the *gunja* fruit (18, P 173)
गुत्तबमयारी—with sex inclinations controlled disciplired (18, P 168)
गुत्तिदिए—with organs of senses controlled/disciplined (18, P 168)

घणवाय—viscous wind (73)
घणोदही—viscous water (73)

चक्खुदसणपज्जवाण—infinite categories of visual realisation (64)
चाइ—renouncer, renounced (18, P 168)

चियत्तंतेउरघरप्पवेसा—arouse no displeasure : even when they enter into another man's inner chamber, even the king's harem (34, P. 188)

जनव्यूह—people in groups (18, P. 154)
जनसमुद्द—crowd, people in vast numbers. (18, P. 154)
जिमायमाणसि—burning, aflame. (18, P. 166)
जीवदेसा—space-units of the soul. (66)
जीवप्पएसा —sub-units of the soul. :(66)
जीवभाव—state of live organism. (63)
जुगतर—a measure of length (36, P. 196)
जोणियब्भूए—sheltered in the mother's uteras. (29)

झोसणाझुसियस्स—reduce (the body in order to reduce *karma*) bondage. (18, P. 173)

ठाणुक्कुडुए—a sitting post re called *utkatuka* (19, P. 170)

णालियं—stalk (33)

तणुवाय—light wind. (73)
तब्भवमरण—death that is followed by birth in the same species of existence. (18 , P. 163))
तवतेयसिरिए—brilliance and beauty of penance. (18, P. 172)
तव्वइरित्ते—when full, (also) thereafter. (47)
तीयपच्चुप्पण्णमणागय—one who knows the past, present and future. (18, P. 157)

दते—subduer of senses. (18, P. 168)
देवसण्णिवात—a place where gods descend. (18, P. 173)
देसूण—slightly less. (71)

धण्ण—grace. (18, P. 159)

पभू—able (36, P. 196)

पमोक्खमोक्खाइउ(त्)—to be free by giving reply. (18, P. 153)

परिक्खेव, परिक्खेवेण—circumference. (51, P. 206)

परिनिव्वाणवत्तिय—(penance) following the liberation of. (18, P.177)

परियारेइ—enjoy objects/life (24)

परिव्वायगे—Parivrājaka order of monks (18, P 152)

पलिउज्जिया—one who has all-round knowledge (36, P. 198)

(नो)पहीण ससार-वेयणिज्जे—one who has not reduced his worldly vedanīya karma (13)

(नो) पहीण ससारे—one who has not reduced his existence on earth (13)

पाउप्पभायाए—at sunrise (18, P. 173)

पाओवगमणे—(death by) being fixed like a tree (18, P. 164)

पासाय-वडिसय—the best among the palaces (51, P. 207)

पासावचिज्जा—spiritual progeny of Pārśva (34, P. 189)

पुक्खरद्ध—half of Puṣkara (52)

पुच्छियट्ठा—one who has got the meaning (of the Sūtra) clarified (34, P 188)

पुरओ काउ—placing to the fore (18, P 168)

पुरत्थाभिमुहे—facing the east, with face turned towards the east (18, P. 175)

पुव्व-तवेण पुव्व-सजमेणं—the penance and restraint of those with attachment take the profix '*pūrva*'. The penance and restraint of those without attachment take the prefix '*paścima*'. (36, P. 193-194)

पुव्वरत्तावरत्तकालसमयंसि—at the last quarter of the night. (18, P. 173)

पुव्वसगय—a former companion (18, P. 165)

फुल्ल-उप्पल-कमल-कोमल-उम्मिलियंमि—on the blossoming of soft lotuses. (18, P. 173)

वलयमरण—death by starvation. (18, P.163)
वलाहया—clouds. (47)
वहुजायरूवरयया—with much gold and silver amassed. (34, P. 188)
वहुसपत्ते—come very near. (18, P. 156)
वालमरण—fool's death. (18, P. 163)
वाहल्लुच्चत्त—thickness and height. (50)

भत्तपच्चक्खाणे—(death by) renunciation of food intake. (18, P. 164)
भावियाप्पणो, अप्पाणं भावेमाणे—advanced souls, inspiring one's soul. (18, P. 154)
भासरासि-पडिच्छण्णे—with a cover of ashes, buried under ashes. (18, P. 172)
भासासमिए—vigilance about speech/expression. (18, P. 168)
भिक्खायरिय—for the sake of begging. (36, P. 195)
भेदसमावन्न—split understanding. (18, P. 153)

मइअण्णाण—ignorance derived from sense perception. (64)
मडाई—on death. (13)
मणपज्जवणाण—knowledge of the thoughts of others. (64)
महइमहालियाए—very large. (18, P.165)
महा-मउंद-सठाणसंठिए—of the shape of a huge drum. (51, P. 206)
महालए—big. (68)
मायावत्तिय—doses of food intake for the observation of restraint. (18, P. 166)
मिउमद्दवसम्पण्णे—gentle and free from vanity. (18, P. 177)
मेघघण-सन्निगास—deep black like a cluster of clouds. (18, P. 173)
मेहुणवत्तिए—act of sexual intercourse. (32)
मोल्लगुरुए—costly. (18, P. 166)

रत्तासोयप्पगासे—as red as the *aśoka* flower, *aśoka*-red. (11, P.173)

रहस्सकडे—inner thoughts, secrets. (18, P. 157)

लक्खण-वंजण-गुणोववेय—with auspicious marks, signs and traits. (18, P.159)

लज्जु—bashful, simple. (18, P. 168)

लद्धट्ठा—one who has obtained the meaning of the *Sūtra*. (34, P. 188)

लोए—the sphere. (68)

लोयप्पमाणे—of the same expansiveness as the sphere (68)

लोयफुडे—(it) touches the sphere. (68)

लोयमेत्ते—replica of the sphere. (68)

लोयागासे—sky of the sphere. (65)

वक्कमति—are born (47)

वर-वइर-विग्गहिए—of the shape of excellent thunder. (51, P. 206)

वसट्टमरण—death due to too much restlessness caused by submission to sense organs (18, P 163))

वागरणाइं—worthy of explanation/exposition. (36, P 194)

विउक्कमति—are destroyed, die. (47)

विउसरणयाए—discarding (34, P. 192)

विक्खम—radius. (51, P. 206)

विच्छड्डिय-विपुल-भत्तपाणा—much food and drink was prepared in their homes. (34, P. 188)

विणिच्छियट्ठा—*one who has determined by going deep into it*. (34, P. 188)

वितिगिच्छए—*uncertainty as to whether the reply would* satisfy the enquirer. (18, P. 153)

वित्थडे—extended. (51, P. 206)

विप्पजहाय—by discarding, by giving up. (12)

विब्भगण्णाण—infinite categories of *avadhi* ignorance. (64)

वियट्ट भोइ—one who regularly/daily takes food. (18, P. 159)

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